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VOL. X.

THE

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OF

JONATHAN SWIFT, D.D.

DEAN OF ST PATRICK'S, DUBLIN:

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A NEW EDITION,

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WITH

An Account of the AUTHOR'S LIFE,

AND

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A LET

A

LETTER

TO A

YOUNG CLERGYMAN,

Lately entered into HOLY ORDERS *.

SIR, Dublin, Jan. 9. 1719-20.

ALTHOUGH it was againſt my knowledge or advice, that you entered into holy orders, under the preſent diſpoſitions of mankind towards the church; yet, ſince it is now ſuppoſed too late to recede, (at leaſt according to the general practice and opinion), I cannot forbear offering my thoughts to you upon this new condition of life you are engaged in.

I could heartily wiſh, that the circumſtances of your fortune had enabled you to have continued ſome years longer in the univerſity, at leaſt till you were ten years ſtanding; to have laid in a

 competent

* This ought to be read by all the young clergymen in the three kingdoms. Though it be addreſſed only to a young clergyman, yet it is adapted to every age and underſtanding. It contains obſervations that delight and improve every mind; and may be read with pleaſure and advantage by the oldeſt and moſt exemplary divines. *Orrery.*

competent ſtock of human learning, and ſom knowledge in divinity, before you attempte to appear in the world: For I cannot but la ment the common courſe, which at leaſt nine i ten of thoſe who enter into the miniſtry are obl ged to run. When they have taken a degre and are conſequently grown a burden to the friends, who now think themſelves fully diſcha ged, they get into orders as ſoon as they can, (up on which I ſhall make no remarks); firſt ſolicit readerſhip, and if they be very fortunate, arriv in time to a curacy here in town, or elſe ar ſent to be aſſiſtants in the country, where the probably continue ſeveral years, (many of ther their whole lives), with thirty or forty pounds a year for their ſupport; till ſome biſhop, wh happens not to be over-ſtocked with relations, c attached to favourites, or is content to ſupply hi dioceſe without colonies from England, beſtow upon them ſome inconſiderable benefice, whe it is odds they are already incumbered with a nu merous family. I would be glad to know, wha intervals of life ſuch perſons can poſſibly ſet a part for the improvement of their minds; o which way they could be furniſhed with books the library they brought with them from their col lege, being uſually not the moſt numerous, o judiciouſly choſen. If ſuch gentlemen arrive t be great ſcholars, it muſt, I think, be either b means ſupernatural, or by a method altogethe out of any road yet known to the learned. Bu I conceive the fact directly otherwiſe, and tha man

many of them loſe the greateſt part of the ſmall pittance they received at the univerſity.

I take it for granted, that you intend to purſue the beaten track, and are already deſirous to be ſeen in a pulpit; only I hope you will think it proper to paſs your quarantine among ſome of the deſolate churches five miles round this town, where you may at leaſt learn to read and to ſpeak, before you venture to expoſe your parts in a city-congregation; not that theſe are better judges, but becauſe if a man muſt needs expoſe his folly, it is more ſafe and diſcreet to do ſo before few witneſſes, and in a ſcattered neighbourhood. And you will do well, if you can prevail upon ſome intimate and judicious friend to be your conſtant hearer, and allow him, with the utmoſt freedom, to give you notice of whatever he ſhall find amiſs either in your voice or geſture; for want of which early warning many clergymen continue defective, and ſometimes ridiculous to the end of their lives. Neither is it rare to obſerve, amongſt excellent and learned divines, a certain ungracious manner, or an unhappy tone of voice, which they have never been able to ſhake off.

I could likewiſe have been glad, if you had applied yourſelf a little more to the ſtudy of the Engliſh language than I fear you have done; the neglect whereof is one of the moſt general defects among the ſcholars of this kingdom, who ſeem not to have the leaſt conception of a ſtile, but run on in a flat kind of phraſeology, often min-

gled with barbarous terms and expreſſions peculiar to the nation; neither do I perceive, that any perſon either finds or acknowledges his wants upon this head, or in the leaſt deſires to have them ſupplied. Proper words in proper places make the true definition of a ſtile. But this would require too ample a diſquiſition to be now dwelt on. However, I ſhall venture to name one or two faults, which are eaſy to be remedied with a very ſmall portion of abilities.

The firſt is, the frequent uſe of obſcure terms; which by the women are called *hard words*, and by the better ſort of vulgar, *fine language*: than which I do not know a more univerſal, inexcuſable, and unneceſſary miſtake, among the clergy of all diſtinctions, but eſpecially the younger practitioners. I have been curious enough to take a liſt of ſeveral hundred words in a ſermon of a new beginner, which not one of his hearers amongſt a hundred could poſſibly underſtand: Neither can I eaſily call to mind any clergyman of my own acquaintance who is wholly exempt from this error, although many of them agree with me in the diſlike of the thing. But I am apt to put myſelf in the place of the vulgar, and think many words difficult or obſcure, which the preacher will not allow to be ſo, becauſe thoſe words are obvious to ſcholars. I believe the method obſerved by the famous Lord Falkland, in ſome of his writings, would not be an ill one for young divines. I was aſſured by an old perſon of quality, who knew him well, that when he doubted whether

ther a word were perfectly intelligible or not, he uſed to conſult one of his lady's chambermaids, (not the waiting-woman, becauſe it was poſſible ſhe might be converſant in romances), and by her judgment was guided whether to receive or reject it. And if that great perſon thought ſuch a caution neceſſary, in treatiſes offered to the learned world, it will be ſure at leaſt as proper in ſermons, where the meaneſt hearer is ſuppoſed to be concerned, and where very often a lady's chambermaid may be allowed to equal half the congregation, both as to quality and underſtanding. But I know not how it comes to paſs, that profeſſors in moſt arts and ſciences are generally the worſt qualified to explain their meanings to thoſe who are not of their tribe. A common farmer ſhall make you underſtand, in three words, that his foot is out of joint or his collar-bone broken; wherein a ſurgeon, after a hundred terms of art, if you are not a ſcholar, ſhall leave you to ſeek. It is frequently the ſame caſe in law, phyſic, and even many of the meaner arts.

And upon this account it is, that, among *hard words*, I number likewiſe thoſe which are peculiar to divinity as it is a ſcience, becauſe I have obſerved ſeveral clergymen, otherwiſe little fond of obſcure terms, yet in their ſermons very liberal of thoſe which they find in eccleſiaſtical writers, as if it were our duty to underſtand them; which I am ſure it is not. And I defy the greateſt divine to produce any law, either of God or man, which obliges me to comprehend the mean-

ing of omniſcience, omnipreſence, ubiquity, attribute, beatific viſion, with a thouſand others ſo frequent in pulpits, any more than that of eccentric, idioſyncracy, entity, and the like. I believe I may venture to inſiſt further, that many terms uſed in holy writ, particularly by St Paul, might, with more diſcretion, be changed into plainer ſpeech, except when they are introduced as part of a quotation.

I am the more earneſt in this matter, becauſe it is a general complaint, and the juſteſt in the world. For a divine hath nothing to ſay to the wiſeſt congregation of any pariſh in this kingdom, which he may not expreſs in a manner to be underſtood by the meaneſt among them And this aſſertion muſt be true, or elſe God requires from us more than we are able to perform. However, not to contend whether a logician might poſſibly put a caſe that would ſerve for an exception, I will appeal to any man of letters, whether at leaſt nineteen in twenty of thoſe perplexing words might not be changed into eaſy ones, ſuch as naturally firſt occur to ordinary men, and probably did ſo at firſt to thoſe very gentlemen who are ſo fond of the former.

We are often reproved by divines from the pulpits on account of our ignorance in things ſacred, and perhaps with juſtice enough: however, it is not very reaſonable for them to expect, that common men ſhould underſtand expreſſions which are never made uſe of in common life. No gentleman thinks it ſafe or prudent to ſend a ſervant

vant with a meſſage, without repeating it more than once, and endeavouring to put it into terms brought down to the capacity of the bearer; yet, after all this care, it is frequent for ſervants to miſtake, and ſometimes occaſion miſunderſtandings among friends, although the common domeſtics in ſome gentlemens families have more opportunities of improving their minds than the ordinary ſort of tradeſmen.

It is uſual for clergymen who are taxed with this learned defect, to quote Dr Tillotſon, and other famous divines, in their defence; without conſidering the difference between elaborate diſcourſes upon important occaſions, delivered to princes or parliaments, written with a view of being made public, and a plain ſermon, intended for the middle or lower ſize of people. Neither do they ſeem to remember the many alterations, additions, and expungings, made by great authors, in thoſe treatiſes which they prepare for the public. Beſides, that excellent prelate above mentioned was known to preach after a much more popular manner in the city-congregations: And if in thoſe parts of his works he be any where too obſcure for the underſtandings of many who may be ſuppoſed to have been his hearers, it ought to be numbered among his omiſſions.

The fear of being thought pedants hath been of pernicious conſequence to young divines. This hath wholly taken many of them off from their ſeverer ſtudies in the univerſity, which they

they have exchanged for plays, poems, and pamphlets, in order to qualify them for tea-tables and coffee-houſes. This they uſually call polite converſation, knowing the world, and reading men inſtead of books. Theſe accompliſhments, when applied in the pulpit, appear by a quaint, terſe, florid ſtile, rounded into periods and cadencies, commonly without either propriety or meaning. I have liſtened with my utmoſt attention for half an hour to an orator of this ſpecies, without being able to underſtand, much leſs to carry away one ſingle ſentence out of a whole ſermon. Others, to ſhew that their ſtudies have not been confined to ſciences, or ancient authors, will talk in the ſtile of a gaming ordinary, and White Friars *, when, I ſuppoſe, the hearers can be little edified by the terms of palming, ſhuffling, biting, bamboozling, and the like, if they have not been ſometimes converſant among pick-pockets and ſharpers. And truly, as they ſay a man is known by his company, ſo it ſhould ſeem, that a man's company may

* The ſtile of White Friars was that of ſharpers, bullies, and other fugitives from the law. This precinct in 1609, obtained from King James a charter of exemption from pariſh, ward, and city offices, except in the militia. Being poſſeſſed thereof, the inhabitants claimed afterwards a power and right to protect the perſons of debtors; whereby the place became filled with lawleſs refugees of all ſorts, who grew to ſuch a height of wickedneſs and impudence, that it was found neceſſary in King William's time, by act of parliament, to ſuppreſs and bring them to juſtice. *Hawkeſ.*

may be known by his manner of expreſſing himſelf, either in public aſſemblies, or private converſation.

It would be endleſs to run over the ſeveral defects of ſtile among us. I ſhall therefore ſay nothing of the mean and the paltry, (which are uſually attended by the fuſtian), much leſs of the ſlovenly or indecent. Two things I will juſt warn you againſt. The firſt is, the frequency of flat unneceſſary epithets; and the other is, the folly of uſing old thread-bare phraſes, which will often make you go out of your way to find and apply them, are nauſeous to rational hearers, and will ſeldom expreſs your meaning as well as your own natural words.

Although, as I have already obſerved, our Engliſh tongue is too little cultivated in this kingdom, yet the faults are nine in ten owing to affectation, and not to the want of underſtanding. When a man's thoughts are clear, the propereſt words will generally offer themſelves firſt; and his own judgment will direct him in what order to place them, ſo as they may be beſt underſtood. Where men err againſt this method, it is uſually on purpoſe, and to ſhew their learning, their oratory, their politeneſs, or their knowledge of the world. In ſhort, that ſimplicity, without which no human performance can arrive to any great perfection, is no where more eminently uſeful than in this.

I have been conſidering that part of oratory which relates to the moving of the paſſions. This,

This, I obſerve, is in eſteem and practice among ſome church-divines, as well as among all the preachers and hearers of the fanatic or enthuſiaſtic ſtrain. I will here deliver to you (perhaps with more freedom than prudence) my opinion upon the point.

The two great orators of Greece and Rome, Demoſthenes and Cicero, though each of them a leader (or, as the Greeks called it, a demagogue) in a popular ſtate, yet ſeem to differ in their practice upon this branch of their art. The former, who had to deal with a people of much more politeneſs, learning, and wit, laid the greateſt weight of his oratory upon the ſtrength of his arguments offered to their underſtanding and reaſon; whereas Tully conſidered the diſpoſitions of a ſincere, more ignorant, and leſs mercurial nation, by dwelling almoſt entirely on the pathetic part.

But the principal thing to be remembered, is, that the conſtant deſign of both theſe orators in all their ſpeeches was to drive ſome one particular point, either the condemnation or acquittal of an accuſed perſon, a perſuaſive to war, the enforcing of a law, and the like; which was determined upon the ſpot, according as the orators on either ſide prevailed. And here it was often found of abſolute neceſſity, to inflame or cool the paſſions of the audience; eſpecially at Rome, where Tully ſpoke, and with whoſe writings young divines (I mean thoſe among them who read old authors) are more converſant than with thoſe

thoſe of Demoſthenes, who by many degrees excelled the other at leaſt as an orator. But I do not ſee how this talent of moving the paſſions can be of any great uſe towards directing Chriſtian men in the conduct of their lives, at leaſt in theſe northern climates *, where I am confident the ſtrongeſt eloquence of that kind will leave few impreſſions upon any of our ſpirits, deep enough to laſt till the next morning, or rather to the next meal.

But what hath chiefly put me out of conceit with this moving manner of preaching, is the frequent diſappointment it meets with. I know a gentleman who made it a rule in reading, to ſkip over all ſentences where he ſpied a note of admiration at the end. I believe thoſe preachers who abound *in epiphonemas* †, if they look about them, would find one part of their congregation out of countenance, and the other aſleep, except perhaps an old female beggar or two in the iſles, who, (if they be ſincere), may probably groan at the ſound.

Nor is it a wonder that this expedient ſhould ſo often miſcarry, which requires ſo much art and genius to arrive at any perfection in it; as every

* This diſſuaſive againſt an attempt to move the paſſions, is not intended to cenſure thoſe diſcourſes, by which *hope* and *fear* are excited by an exhibition of their proper objects in proper language: But that *cant* only, by which hypocrites affect to be melted into tears. See Vol. IX. *Hawkeſ.*

† *Epiphonema* is a figure in *rhetoric*, ſignifying a ſententious kind of exclamation. *Hawkeſ.*

every man will find, much ſooner than learn, by conſulting Cicero himſelf.

I therefore intreat you to make uſe of this faculty (if you be ever ſo unfortunate as to think you have it) as ſeldom, and with as much caution as you can, elſe I may probably have occaſion to ſay of you, as a great perſon ſaid of another upon this very ſubject. A lady aſked him, coming out of church, whether it were not a very moving diſcourſe? Yes, ſaid he, *I was extremely ſorry, for the man is my friend.*

If, in company, you offer ſomething for a jeſt, and no body ſeconds you in your own laughter, or ſeems to reliſh what you ſaid, you may condemn their taſte, if you pleaſe, and appeal to better judgments; but in the mean time, it muſt be agreed, you make a very indifferent figure: And it is at leaſt equally ridiculous, to be diſappointed in endeavouring to make other folks grieve, as to make them laugh.

A plain convincing reaſon may poſſibly operate upon the mind, both of a learned and ignorant hearer, as long as they live, and will edify a thouſand times more than the art of wetting the handkerchiefs of a whole congregation, if you were ſure to attain it.

If your arguments be ſtrong, in God's name offer them in as moving a manner as the nature of the ſubject will properly admit, wherein reaſon and good advice will be your ſafeſt guides: But beware of letting the pathetic part ſwallow up the rational; for I ſuppoſe philoſophers have long

ong agreed, that paſſion ſhould never prevail o-er reaſon.

As I take it, the two principal branches of reaching are, firſt, to tell the people what is heir duty, and then to convince them that it is). The topics for both theſe, we know, are rought from ſcripture and reaſon. Upon the ormer, I wiſh it were often practiſed, to inſtruct he hearers in the limits, extent, and compaſs of very duty, which requires a good deal of ſkill and udgment: The other branch is, I think, not ſo lifficult. But what I would offer upon both, is his, that it ſeems to be in the power of a rea-onable clergyman, if he will be at the pains, to nake the moſt ignorant man comprehend what s his duty, and to convince him, by arguments lrawn to the level of his underſtanding, that he ought to perform it.

But I muſt remember, that my deſign in this paper was not ſo much to inſtruct you in your ouſineſs, either as a clergyman or a preacher, as to warn you againſt ſome miſtakes, which are obvious to the generality of mankind, as well as to me; and we, who are hearers, may be allowed to have ſome opportunities, in the quality of being ſtanders-by. Only perhaps I may now again tranſgreſs, by deſiring you to expreſs the heads of your diviſions in as few and clear words as you poſſibly can; otherwiſe I, and many thouſand others, will never be able to retain them, nor conſequently to carry away a ſyllable of the ſermon.

I ſhall now mention a particular, wherein you whole body will be certainly againſt me, and th laity, almoſt to a man, on my ſide. However i came about, I cannot get over the prejudice c taking ſome little offence at the clergy, for per petually reading their ſermons; perhaps my fre quent hearing of foreigners, who never mak uſe of notes, may have added to my diſguſt. An I cannot but think, that whatever is read differ as much from what is repeated without book as a copy does from an original. At the ſam time, I am highly ſenſible what an extreme dil ficulty it would be upon you to alter this me thod; and that in ſuch a caſe, your ſermon would be much leſs valuable than they are, fo want of time to improve and correct them. would therefore gladly come to a compromiſ with you in this matter. I knew a clergyma of ſome diſtinction, who appeared to deliver hi ſermon without looking into his notes; whic when I complimented him upon, he aſſured m he could not repeat ſix lines; but his metho was to write the whole ſermon in a large plai hand, with all the forms of margin, paragraph marked page, and the like; then on Sunday mor ning he took care to run it over five or ſix time which he could do in an hour; and when he de livered it, by pretending to turn his face fro one ſide to the other, he would (in his own ex preſſion) pick up the lines, and cheat his peopl by making them believe he had it all by heart. H farther added, that whenever he happened, by ne

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glect, to omit any of theſe circumſtances, the vogue of the pariſh was, Our Doctor gave us but an indifferent ſermon to-day. Now, among us, many clergymen act ſo directly contrary to this method, that, from a habit of ſaving time and paper, which they acquired at the univerſity, they write in ſo diminutive a manner, with ſuch frequent blots and interlineations, that they are hardly able to go on without perpetual heſitations, or extemporary expletives: And I deſire to know, what can be more inexcuſeable, than to ſee a divine and a ſcholar at a loſs in reading his own compoſitions, which it is ſuppoſed he has been preparing with much pains and thought, for the inſtruction of his people? The want of a little more care in this article, is the cauſe of much ungraceful behaviour. You will obſerve ſome clergymen, with their heads held down from the beginning to the end, within an inch of the cuſhion, to read what is hardly legible; which, beſides the untoward manner, hinders them from making the beſt advantage of their voice: Others again have a trick of popping up and down every moment from their paper to the audience, like an idle ſchool-boy on a repetition-day.

Let me intreat you, therefore, to add one half-crown a-year to the article of paper; to tranſcribe your ſermons in as large and plain a manner as you can; and either make no interlineations, or change the whole leaf: for we, your hearers, would rather you ſhould be leſs correct,

than perpetually ſtammering, which I take t
one of the worſt ſoleciſms in rhetoric.
laſtly, read your ſermon once or twice a-da
a few days before you preach it. To which
will probably anſwer ſome years hence, th
was but juſt finiſhed when the laſt bell ran
church; and I ſhall readily believe, but no
cuſe you.

I cannot forbear warning you, in the moſt
neſt manner, againſt endeavouring at wit in
ſermons; becauſe, by the ſtricteſt computa
it is very near a million to one that you
none; and becauſe too many of your ca
have conſequently made themſelves everlaſti
ridiculous by attempting it. I remember
ral young men in this town, who could r
leave the pulpit under half-a-dozen conceits;
this faculty adhered to thoſe gentlemen a lo
or ſhorter time, exactly in proportion to the
veral degrees of dulneſs: Accordingly, I am
that ſome of them retain it to this day. I
tily wiſh the brood were at an end.

Before you enter into the common unſ
able cant of taking all occaſions to diſparag
Heathen philoſophers, I hope you will
from ſome of your brethren, by firſt inqu
what thoſe philoſophers can ſay for themſ
The ſyſtem of morality to be gathered out c
writings or ſayings of thoſe ancient ſages,
undoubtedly very ſhort of that delivered i
goſpel; and wants, beſides, the divine ſan
which our Saviour gave to his. Whatev

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further related by the evangeliſts, contains chiefly matters of fact, and conſequently of faith; ſuch as, the birth of Chriſt, his being the Meſſiah, his miracles, his death, reſurrection, and aſcenſion; none of which can properly come under the appellation of human wiſdom, being intended only to make us wiſe unto ſalvation. And therefore, in this point, nothing can be juſtly laid to the charge of the philoſophers, further than that they were ignorant of certain facts which happened long after their death. But I am deceived, if a better comment could be any where collected upon the moral part of the goſpel, than from the writings of thoſe excellent men; even that divine precept of loving our enemies, is at large inſiſted on by Plato, who puts it, as I remember, into the mouth of Socrates. And as to the reproach of Heatheniſm, I doubt they had leſs of it than the corrupted Jews, in whoſe time they lived. For it is a groſs piece of ignorance among us to conceive, that, in thoſe polite and learned ages, even perſons of any tolerable education, much leſs the wiſeſt philoſophers, did acknowledge or worſhip any more than one Almighty Power, under ſeveral denominations, to whom they allowed all thoſe attributes we aſcribe to the Divinity: And, as I take it, human comprehenſion reacheth no farther. Neither did our Saviour think it neceſſary to explain to us the nature of God; becauſe, as I ſuppoſe, it would be impoſſible, without beſtowing on us other faculties than we poſſeſs at preſent.

But the true miſery of the Heathen world appears to be what I before mentioned, the want of a divine ſanction, without which the dictates of the philoſophers failed in the point of authority; and conſequently the bulk of mankind lay indeed under a great load of ignorance, even in the article of morality; but the philoſophers themſelves did not. Take the matter in this light, and it will afford field enough for a divine to enlarge on, by ſhewing the advantages which the Chriſtian world hath over the Heathen, and the abſolute neceſſity of divine revelation, to make the knowledge of the true God, and the practice of virtue, more univerſal in the world.

I am not ignorant how much I differ in this opinion from ſome ancient fathers in the church, who, arguing againſt the Heathens, made it a principal topic to decry their philoſophy as much as they could; which I hope is not altogether our preſent caſe. Beſides, it is to be conſidered, that thoſe fathers lived in the decline of literature; and in my judgment (who ſhould be unwilling to give the leaſt offence) appear to be rather moſt excellent holy perſons, than of tranſcendent genius and learning. Their genuine writings (for many of them have extremely ſuffered by ſpurious additions) are of admirable uſe for confirming the truth of ancient doctrines and diſcipline, by ſhewing the ſtate and practice of the primitive church. But among ſuch of them as have fallen in my way, I do not remember any whoſe manner of arguing

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or exhorting I could heartily recommend to the imitation of a young divine, when he is to ſpeak from the pulpit. Perhaps I judge too haſtily; there being ſeveral of them in whoſe writings I have made very little progreſs, and in others none at all. For I peruſed only ſuch as were recommended to me, at a time when I had more leiſure, and a better diſpoſition to read, than have ſince fallen to my ſhare.

To return then to the Heathen philoſophers: I hope you will not only give them quarter, but make their works a conſiderable part of your ſtudy. To theſe I will venture to add the principal orators and hiſtorians, and perhaps a few of the poets: By the reading of which, you will ſoon diſcover your mind and thoughts to be enlarged, your imagination extended and refined, your judgment directed, your admiration leſſened, and your fortitude increaſed; all which advantages muſt needs be of excellent uſe to a divine, whoſe duty it is to preach and practiſe the contempt of human things.

I would ſay ſomething concerning quotations; wherein I think you cannot be too ſparing, except from ſcripture, and the primitive writers of the church. As to the former, when you offer a text as a proof or an illuſtration, we your hearers expect to be fairly uſed, and ſometimes think we have reaſon to complain, eſpecially of you younger divines; which makes us fear, that ſome of you conceive you have no more to do than to turn over a concordance, and there having

ving found the principal word, introduce as much of the verſe as will ſerve your turn, though in reality it makes nothing for you. I do not altogether diſapprove the manner of interweaving texts of ſcripture through the ſtyle of your ſermon; wherein, however, I have ſometimes obſerved great inſtances of indiſcretion and impropriety; againſt which I therefore venture to give you a caution.

As to quotations from ancient fathers, I think they are beſt brought in to confirm ſome opinion controverted by thoſe who differ from us. In other caſes, we give you full power to adopt the ſentence for your own, rather than tell us, as St Auſtin excellently obſerves. But to mention modern writers by name, or uſe the phraſe of a late excellent prelate of our church, and the like, is altogether intolerable, and, for what reaſon I know not, makes every rational hearer aſhamed. Of no better ſtamp is your Heathen philoſopher, and famous poet, and Roman hiſtorian, at leaſt in common congregations; who will rather believe you on your own word, than on that of Plato and Homer.

I have lived to ſee Greek and Latin almoſt entirely driven out of the pulpit; for which I am heartily glad. The frequent uſe of the latter was certainly a remnant of Popery, which never admitted ſcripture in the vulgar language; and I wonder that practice was never accordingly objected to us by the Fanatics.

The mention of quotations puts me in mind of

of common-place books, which have been long in uſe by induſtrious young divines; and, I hear, do ſtill continue ſo. I know they are very beneficial to lawyers and phyſicians, becauſe they are collections of facts or caſes, whereupon a great part of their ſeveral faculties depend: Of theſe I have ſeen ſeveral, but never yet any written by a clergyman. Only, from what I am informed, they generally are extracts of theological and moral ſentences, drawn from eccleſiaſtical and other authors, reduced under proper heads, uſually begun, and perhaps finiſhed, while the collectors were young in the church, as being intended for materials, or nurſeries to ſtock future ſermons. You will obſerve the wiſe editors of ancient authors, when they meet a ſentence worthy of being diſtinguiſhed, take ſpecial care to have the firſt word printed in capital letters, that you may not overlook it: Such, for example, as the inconſtancy of fortune, the goodneſs of peace, the excellency of wiſdom, the certainty of death; that proſperity makes men inſolent, and adverſity humble; and the like eternal truths, which every ploughman knows well enough, though he never heard of Ariſtotle or Plato. If theological common-place books be no better filled, I think they had better be laid aſide; and I could wiſh that men of tolerable intellects would rather truſt their own natural reaſon, improved with a general converſation of books, to enlarge on a point which they are ſuppoſed already to underſtand.

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If a rational man reads an excellent author with juſt application, he ſhall find himſelf extremely improved, and perhaps inſenſibly led to imitate that author's perfections, although in a little time he ſhould not remember one word in the book, nor even the ſubject it handled: For books give the ſame turn to our thoughts and way of reaſoning, that good and ill company does to our behaviour and converſation; without either loading our memories, or making us even ſenſible of the change. And particularly I have obſerved in preaching, that no men ſucceed better than thoſe who truſt entirely to the ſtock or fund of their own reaſon, advanced indeed, but not overlaid by commerce with books. Whoever only reads in order to tranſcribe wiſe and ſhining remarks, without entering into the genius and ſpirit of the author, as it is probable he will make no very judicious extract, ſo he will be apt to truſt to that collection in all his compoſitions, and be miſled out of the regular way of thinking, in order to introduce thoſe materials which he has been at the pains to gather: And the product of all this will be found a manifeſt incoherent piece of patch-work.

Some gentlemen, abounding in their univerſity-erudition, are apt to fill their ſermons with philoſophical terms and notions of the metaphyſical or abſtracted kind; which generally have one advantage, to be equally underſtood by the wiſe, the vulgar, and the preacher himſelf. I have been better entertained, and more informed,

ed, by a few pages in the Pilgrim's Progreſs, than by a long diſcourſe upon the will and the intellect, and ſimple or complex ideas. Others again are fond of dilating on matter and motion, talk of the fortuitous concourſe of atoms, of theories, and phænomena; directly againſt the advice of St Paul, who yet appears to have been converſant enough in thoſe kinds of ſtudies.

I do not find that you are any where directed in the canons or articles, to attempt explaining the myſteries of the Chriſtian religion. And indeed, ſince Providence intended there ſhould be myſteries, I do not ſee how it can be agreeable to piety, orthodoxy, or good ſenſe, to go about ſuch a work. For, to me, there ſeems to be a manifeſt dilemma in the caſe: If you explain them, they are myſterious no longer; if you fail, you have laboured to no purpoſe. What I ſhould think moſt reaſonable and ſafe for you to do upon this occaſion, is, upon ſolemn days, to deliver the doctrine as the church holds it, and confirm it by ſcripture. For my part, having conſidered the matter impartially, I can ſee no great reaſon which thoſe gentlemen, you call the Free-thinkers, can have for their clamour againſt religious myſteries; ſince it is plain they were not invented by the clergy, to whom they bring no profit, nor acquire any honour; for every clergyman is ready, either to tell us the utmoſt he knows, or to confeſs that he does not underſtand them: Neither is it ſtrange, that there ſhould be myſteries in divi-

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nity, as well as in the commoneſt operations of nature.

And here I am at a loſs what to ſay upon the frequent cuſtom of preaching againſt Atheiſm, Deiſm, Free-thinking, and the like, as young divines are particularly fond of doing, eſpecially when they exerciſe their talent in churches frequented by perſons of quality; which as it is but an ill compliment to the audience, ſo I am under ſome doubt whether it anſwers the end.

Becauſe perſons under thoſe imputations are generally no great frequenters of churches, and ſo the congregation is but little edified for the ſake of three or four fools, who are paſt grace; neither do I think it any part of prudence to perplex the minds of well-diſpoſed people with doubts, which probably would never have otherwiſe come into their heads. But I am of opinion, and dare be poſitive in it, that not one in a hundred of thoſe who pretend to be Free-thinkers, are really ſo in their hearts. For there is one obſervation, which I never knew to fail, and I deſire you will examine it in the courſe of your life, that no gentleman of a liberal education, and regular in his morals, did ever profeſs himſelf a Free-thinker. Where then are theſe kind of people to be found? Among the worſt part of the ſoldiery, made up of pages, younger brothers of obſcure families, and others of deſperate fortunes; or elſe among idle town-fops, and now and then a drunken 'ſquire of the country. Therefore nothing can be plainer, than that ignorance and

and vice are two ingredients abſolutely neceſſary in the compoſition of thoſe you generally call Free-thinkers, who, in propriety of ſpeech, are no thinkers at all. And ſince I am in the way of it, pray conſider one thing farther. As young as you are, you cannot but have already obſerved what a violent run there is among too many weak people againſt univerſity-education: be firmly aſſured, that the whole cry is made up by thoſe who were either never ſent to a college, or, through their irregularities and ſtupidity, never made the leaſt improvement while they were there. I have above forty of the latter ſort now in my eye; ſeveral of them in this town, whoſe learning, manners, temperance, probity, good nature, and politics, are all of a piece: others of them in the country, oppreſſing their tenants, tyrannzing over the neighbourhood, cheating the vicar, talking nonſenſe, and getting drunk at the ſeſſions. It is from ſuch ſeminaries as theſe that the world is provided with the ſeveral tribes and denominations of Free-thinkers, who, in my judgment, are not to be reformed by arguments offered to prove the truth of the Chriſtian religion, becauſe reaſoning will never make a man correct an ill opinion, which by reaſoning he never acquired; for, in the courſe of things, men always grow vicious before they become unbelievers. But if you would once convince the town or country profligate, by topics drawn from the view of their own quiet, reputation, health, and advantage, their infidelity would ſoon drop off. This, I con-

feſs, is no eaſy taſk; becauſe it is, almoſt in literal ſenſe, to fight with beaſts. Now, to ma it clear that we are to look for no other origi of this infidelity, whereof divines ſo much co plain, it is allowed on all hands, that the peo of England are more corrupt in their morals th any other nation at this day under the ſun: A this corruption is manifeſtly owing to other cauſ both numerous and obvious, much more than the publication of irreligious books, which inde are but the conſequence of the former; for the writers againſt Chriſtianity, ſince the Rev lution, have been of the loweſt rank among m in regard to literature, wit, and good ſenſe, a upon that account wholly unqualified to prop gate hereſies, unleſs among a people already aba doned.

In an age where every thing diſliked by tho who think with the majority, is called diſaffe tion, it may perhaps be ill interpreted, when venture to tell you, that this univerſal deprav tion of manners is owing to the perpetual ba dying of factions among us for thirty years paſ when, without weighing the motives of juſtic law, conſcience, or honour, every man adju his principles to thoſe of the party he hath ch ſen, and among whom he may beſt find his ow account: But, by reaſon of our frequent vicii tudes, men who were impatient of being out play, have been forced to recant, or at leaſt reconcile their former tenets with every new ſ ſtem of adminiſtration. Add to this, that t

old fundamental cuſtom of annual parliaments being wholly laid aſide, and elections growing chargeable, ſince gentlemen found that their country-ſeats brought them in leſs than a ſeat in the Houſe, the voters, that is to ſay, the bulk of the common people, have been univerſally ſeduced into bribery, perjury, drunkenneſs, malice, and ſlander.

Not to be farther tedious, or rather invidious, theſe are a few, among other cauſes, which have contributed to the ruin of our morals, and conſequently to the contempt of religion: For imagine to yourſelf, if you pleaſe, a landed youth, whom his mother would never ſuffer to look into a book for fear of ſpoiling his eyes, got into parliament, and obſerving the enemies to the clergy heard with the utmoſt applauſe, what notions he muſt imbibe, how readily he will join in the cry, what an eſteem he will conceive of himſelf, and what a contempt he muſt entertain, not only for his vicar at home, but for the whole order.

I therefore again conclude, that the trade of infidelity hath been taken up only for an expedient to keep in countenance that univerſal corruption of morals, which many other cauſes firſt contributed to introduce and to cultivate. And thus Mr Hobbes's ſaying upon reaſon may be much more properly applied to religion, That if religion will be againſt a man, a man will be againſt religion. Though, after all, I have heard a profligate offer much ſtronger arguments againſt paying his debts, than ever he was known to do

againſt Chriſtianity. Indeed the reaſon was, becauſe in that juncture he happened to be cloſer preſſed by the bailiff than the parſon.

Ignorance may perhaps be the mother of ſuperſtition; but experience hath not proved it to be ſo of devotion: for Chriſtianity always made the moſt eaſy and quickeſt progreſs in civilized countries. I mention this, becauſe it is affirmed, that the clergy are in moſt credit where ignorance prevails, (and ſurely this kingdom would be called the paradiſe of clergymen, if that opinion were true); for which they inſtance England in the times of Popery. But whoever knoweth any thing of three or four centuries before the Reformation, will find the little learning then ſtirring was more equally divided between the Engliſh clergy and laity, than it is at preſent. There were ſeveral famous lawyers in that period, whoſe writings are ſtill in the higheſt repute; and ſome hiſtorians and poets, who were not of the church. Whereas, now-a-days, our education is ſo corrupted, that you will hardly find a young perſon of quality with the leaſt tincture of knowledge, at the ſame time that many of the clergy were never more learned or ſo ſcurvily treated. Here among us, at leaſt, a man of letters, out of the three profeſſions, is almoſt a prodigy. And thoſe few who have preſerved any rudiments of learning, are (except perhaps one or two ſmatterers) the clergy's friends to a man: And I dare appeal to any clergyman in this kingdom, whether the greateſt dunce in his

his pariſh be not always the moſt proud, wicked, fraudulent, and intractable of his flock.

I think the clergy have almoſt given over perplexing themſelves and their hearers with abſtruſe points of predeſtination, election, and the like; at leaſt, it is time they ſhould; and therefore I ſhall not trouble you farther upon this head.

I have now ſaid all I could think convenient with relation to your conduct in the pulpit. Your behaviour in the world is another ſcene, upon which I ſhall readily offer you my thoughts, if you appear to deſire them from me by your approbation of what I have here written; if not, I have already troubled you too much.

I am, Sir,

Your affectionate

friend and ſervant.

An ESSAY on the FATES of CLERGYMEN *.

THERE is no talent ſo uſeful towards riſi in the world, or which puts men mo out of the reach of fortune, than that quality g nerally poſſeſſed by the dulleſt ſort of men, ar in common ſpeech called diſcretion, a ſpeci of lower prudence, by the aſſiſtance of whi people of the meaneſt intellectuals, without ar other qualification, paſs through the world great tranquillity, and with univerſal good trea ment, neither giving nor taking offence. Cour are ſeldom unprovided of perſons under this ch racter, on whom, if they happen to be of gre quality, moſt employments, even the greate naturally fall, when competitors will not agree and in ſuch promotions no-body rejoices grieves. The truth of this I could prove by ſ veral inſtances within my own memory; for ſay nothing of the preſent times.

And indeed, as regularity and forms are great uſe in carrying on the buſineſs of the worl ſo it is very convenient that perſons endued wi this kind of diſcretion ſhould have that ſha which is proper to their talents, in the condu of affairs, but by no means meddle in matte which require genius, learning, ſtrong compr henſio

* This eſſay was printed in the Intelligencer, No. 5. a No. 7. See Vol. IV. p. 384.

henſion, quickneſs of conception, magnanimity, generoſity, ſagacity, or any other ſuperior gift of human minds; becauſe this ſort of diſcretion is uſually attended with a ſtrong deſire of money, and few ſcruples about the way of obtaining it, with ſervile flattery and ſubmiſſion, with a want of all public-ſpirit or principle, with a perpetual wrong judgment, when the owners come into power and high place, how to diſpoſe of favour and preferment; having no meaſure for merit and virtue in others, but thoſe very ſteps by which themſelves aſcended; nor the leaſt intention of doing good or hurt to the public, farther than either one or the other is likely to be ſubſervient to their own ſecurity or intereſt. Thus, being void of all friendſhip and enmity, they never complain, or find fault with the times, and indeed never have reaſon to do ſo.

Men of eminent parts and abilities, as well as virtues, do ſometimes riſe in the court, ſometimes in the law, and ſometimes even in the church. Such were the Lord Bacon, the Earl of Strafford, Archbiſhop Laud, in the reign of King Charles I. and others in our own times, whom I ſhall not name: But theſe, and many more, under different princes, and in different kingdoms, were diſgraced, or baniſhed, or ſuffered death, merely in envy to their virtues and ſuperior genius, which emboldened them, in great exigencies and diſtreſſes of ſtate, (wanting a reaſonable infuſion of this aldermanly diſcretion),

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to attempt the ſervice of their prince and countr
out of the common forms.

This evil fortune which generally attends ex
traordinary men in the management of great af
fairs, hath been imputed to divers cauſes, tha
need not be here ſet down, when ſo obvious an on
occurs, if what a certain writer obſerves be true
that when a great genius appears in the world
the dunces are all in confederacy againſt him
And if this be his fate, when he employs his ta
lents wholly in his cloſet, without interferin
with any man's ambition or avarice, what muſ
he expect when he ventures out to ſeek for pre
ferment in a court, but univerſal oppoſition whe
he is mounting the ladder, and every hand read
to turn him off when he is at the top? And in
this point fortune generally acts directly con
trary to nature: For in nature we find, that bo
dies full of life and ſpirit mount eaſily, and ar
hard to fall; whereas heavy bodies are hard t
riſe, and come down with greater velocity in
proportion to their weight: But we find fortun
every day acting juſt the reverſe of this.

This talent of diſcretion, as I have deſcribe
it in its ſeveral adjuncts and circumſtances, is n
where ſo ſerviceable as to the clergy; to whoſ
preferment nothing is ſo fatal as the cha
racter of wit, politeneſs in reading or manners
or that kind of behaviour which we contract b
having too much converſed with perſons of higl
ſtation and eminency; theſe qualifications be
ing reckoned by the vulgar of all ranks to be
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marks of levity, which is the laſt crime the world will pardon in a clergyman: To this I may add, a free manner of ſpeaking in mixed company, and too frequent an appearance in places of much reſort, which are equally noxious to ſpiritual promotion.

I have known indeed a few exceptions to ſome parts of theſe obſervations. I have ſeen ſome of the dulleſt men alive aiming at wit, and others, with as little pretenſions, affecting politeneſs in manners and diſcourſe; but never being able to perſuade the world of their guilt, they grew into conſiderable ſtations, upon the firm aſſurance which all people had of their diſcretion, becauſe they were a ſize too low to deceive the world to their own diſadvantage. But this, I confeſs, is a trial too dangerous often to engage in.

There is a known ſtory of a clergyman, who was recommended for a preferment by ſome great man at court to an archbiſhop. His Grace* ſaid, he had heard that the clergyman uſed to play at whiſt and ſwobbers, that, as to playing now and then a ſober game at whiſt for paſtime, it might be pardoned, but he could not digeſt thoſe wicked ſwobbers; and it was with ſome pains that my Lord Somers could undeceive him. I aſk, by what talents we may ſuppoſe that great prelate aſcended ſo high, or what ſort of qualifications he would expect in thoſe whom he took into his patronage, or would probably

* Dr Teniſon, late archbiſhop of Canterbury.

bably recommend to court for the government of diſtant churches?

Two clergymen, in my memory, ſtood candidates for a ſmall free ſchool in Yorkſhire, where a gentleman of quality and intereſt in the country, who happened to have a better underſtanding than his neighbours, procured the place for him who was the better ſcholar, and more gentlemany perſon of the two, very much to the regret of all the pariſh. The other being diſappointed, came up to London, where he became the greateſt pattern of this lower diſcretion that I have known, and poſſeſſed it with as heavy intellectuals; which, together with the coldneſs of his temper, and gravity of his deportment, carried him ſafe through many difficulties, and he lived and died in a great ſtation; while his competitor is too obſcure for fame to tell us what became of him.

This ſpecies of diſcretion, which I ſo much celebrate, and do moſt heartily recommend, hath one advantage not yet mentioned; it will carry a man ſafe through all the malice and variety of parties, ſo far, that whatever faction happens to be uppermoſt, his claim is uſually allowed for a ſhare of what is going. And the thing ſeems to me highly reaſonable. For in all great changes, the prevailing ſide is uſually ſo tempeſtuous, that it wants the ballaſt of thoſe whom the world calls moderate men, and I call men of diſcretion; whom people in power may with little ceremony load as heavy as they pleaſe, drive them through

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the hardeſt and deepeſt roads, without danger of foundering, or breaking their backs, and will be ſure to find them neither reſty nor vicious.

I will here give the reader a ſhort hiſtory of two clergymen in England, the characters of each, and the progreſs of their fortunes in the world; by which the force of worldly diſcretion, and the bad conſequences from the want of that virtue, will ſtrongly appear.

Coruſodes, an Oxford ſtudent, and a farmer's ſon, was never abſent from prayers or lecture, nor once out of his college after Tom had tolled. He ſpent every day ten hours in his cloſet, in reading his courſes, dozing, clipping papers, or darning his ſtockings; which laſt he performed to admiration. He could be ſoberly drunk, at the expence of others, with college ale, and at thoſe ſeaſons was always moſt devout. He wore the ſame gown five years, without draggling or tearing. He never once looked into a play-book or a poem. He read Virgil and Ramus in the ſame cadence, but with a very different taſte. He never underſtood a jeſt, or had the leaſt conception of wit.

For one ſaying he ſtands in renown to this day. Being with ſome other ſtudents over a pot of ale, one of the company ſaid ſo many pleaſant things, that the reſt were much diverted, only Coruſodes was ſilent and unmoved. When they parted, he called this merry companion aſide, and ſaid, Sir, I perceive by your often ſpeaking, and our friends laughing, that you ſpoke many jeſts

jeſts; and you could not but obſerve my ſilence: But, Sir, this is my humour; I never make a jeſt myſelf, nor ever laugh at another man's.

Coruſodes, thus endued, got into holy orders; having, by the moſt extreme parſimony, ſaved thirty-four pounds out of a very beggarly fellowſhip, went up to London, where his ſiſter was waiting-woman to a lady; and ſo good a ſolicitor, that, by her means, he was admitted to read prayers in the family twice a-day, at ten ſhillings a-month. He had now acquired a low, obſequious, aukward bow, and a talent of groſs flattery, both in and out of ſeaſon; he would ſhake the butler by the hand; he taught the page his catechiſm; and was ſometimes admitted to dine at the ſteward's table. In ſhort, he got the good word of the whole family, and was recommended by my Lady for chaplain to ſome other noble houſes, by which his revenue (beſides vales) amounted to about thirty pounds a-year. His ſiſter procured him a ſcarf from my Lord, who had a ſmall deſign of gallantry upon her; and, by his Lordſhip's ſolicitation, he got a lectureſhip in town of ſixty pounds a-year; where he preached conſtantly in perſon, in a grave manner, with an audible voice, a ſtyle eccleſiaſtic, and the matter (ſuch as it was) well ſuited to the intellectuals of his hearers. Some time after, a country-living fell in my Lord's diſpoſal; and his Lordſhip, who had now ſome encouragement given him of ſucceſs in his amour, beſtowed the living on Coruſodes, who ſtill kept his lecture-

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ſhip and reſidence in town; where he was a conſtant attendant at all meetings relating to charity, without ever contributing farther than his frequent pious exhortations. If any woman of better faſhion in the pariſh happened to be abſent from church, they were ſure of a viſit from him in a day or two, to chide and to dine with them.

He had a ſelect number of poor, conſtantly attending at the ſtreet-door of his lodgings, for whom he was a common ſolicitor to his former patroneſs, dropping in his own half-crown among the collections, and taking it out when he diſpoſed of the money. At a perſon of quality's houſe, he would never ſit down till he was thrice bid, and then upon the corner of the moſt diſtant chair. His whole demeanor was formal and ſtarched, which adhered ſo cloſe, that he could never ſhake it off in his higheſt promotion.

His Lord was now in high employment at court, and attended by him with the moſt abject aſſiduity; and his ſiſter being gone off with child to a private lodging, my Lord continued his graces to Coruſodes, got him to be a chaplain in ordinary, and in due time a pariſh in town, and a dignity in the church.

He paid his curates punctually, at the loweſt ſalary, and partly out of the communion-money; but gave them good advice in abundance. He married a citizen's widow, who taught him to put out ſmall ſums at ten *per cent.* and brought him acquainted with jobbers in 'Change-alley. By

her dexterity he ſold the clerkſhip of his pariſh, when it became vacant.

He kept a miſerable houſe: but the blame was laid wholly upon Madam; for the good Doctor was always at his books, or viſiting the ſick, or doing other offices of charity and piety in his pariſh.

He treated all his inferiors of the clergy with a moſt ſanctified pride; was rigorouſly and univerſally cenſorious upon all his brethren of the gown, on their firſt appearance in the world, or while they continued meanly preferred; but gave large allowance to the laity of high rank or great riches, uſing neither eyes nor ears for their faults. He was never ſenſible of the leaſt corruption in courts, parliaments, or miniſtries, but made the moſt favourable conſtructions of all public proceedings; and power, in whatever hands, or whatever party, was always ſecure of his moſt charitable opinion. He had many wholeſome maxims, ready to excuſe all miſcarriages of ſtate: Men are but men; *Erunt vitia donec homines*; and, *Quod ſupra nos, nil ad nos*; with ſeveral others of equal weight.

It would lengthen my paper beyond meaſure to trace out the whole ſyſtem of his conduct; his dreadful apprehenſions of Popery; his great moderation towards diſſenters of all denominations, with hearty wiſhes, that, by yielding ſomewhat on both ſides, there might be a general union among Proteſtants; his ſhort, inoffenſive ſermons, in his turns at court, and the matter exactly ſuited to the preſent juncture of prevailing

vailing opinions; the arts he uſed to obtain a mitre, by writing againſt Epiſcopacy; and the proofs he gave of his loyalty, by palliating or defending the murder of a martyred prince.

Endued with all theſe accompliſhments, we leave him in the full career of ſucceſs, mounting faſt towards the top of the ladder eccleſiaſtical, which he hath a fair probability to reach, without the merit of one ſingle virtue; moderately ſtocked with the leaſt valuable parts of erudition; utterly devoid of all taſte, judgment, or genius; and, in his grandeur, naturally chuſing to hawl up others after him, whoſe accompliſhments moſt reſemble his own; except his beloved ſons, nephews, or other kindred, be in competition; or, laſtly, except his inclinations be diverted by thoſe who have power to mortify or farther advance him.

Eugenio ſet out from the ſame univerſity, and about the ſame time with Coruſodes. He had the reputation of an arch lad at ſchool, and was unfortunately poſſeſſed with a talent for poetry; on which account he received many chiding letters from his father, and grave advice from his tutor. He did not neglect his college-learning; but his chief ſtudy was the authors of antiquity, with a perfect knowledge in the Greek and Roman tongues. He could never procure himſelf to be choſen fellow: For it was objected againſt him, that he had written verſes, and particularly ſome wherein he glanced at a certain Reverend Doctor, famous for dulneſs; that he had been

ſeen bowing to ladies, as he met them in the ſtreets; and it was proved, that once he had been found dancing in a private family with half a dozen of both ſexes.

He was a younger ſon to a gentleman of good birth, but ſmall eſtate; and his father dying, he was driven to London to ſeek his fortune. He got into orders, and became reader in a pariſh-church at twenty pounds a-year, was carried by an Oxford friend to Will's coffee-houſe, frequented in thoſe days by men of wit, where, in ſome time, he had the bad luck to be diſtinguiſhed. His ſcanty ſalary compelled him to run deep in debt for a new gown and caſſock, and now and then forced him to write ſome paper of wit or humour, or preach a ſermon for ten ſhillings, to ſupply his neceſſities. He was a thouſand times recommended by his political friends to great perſons, as a young man of excellent parts, who deſerved encouragement, and received a thouſand promiſes; But his modeſty, and a generous ſpirit, which diſdained the ſlavery of a continual application and attendance, always diſappointed him; making room for vigilant dunces, who were ſure to be never out of ſight.

He had an excellent faculty in preaching, if he were not ſometimes a little too refined, and apt to truſt too much to his own way of thinking and reaſoning.

When, upon the vacancy of preferment, he was hardly drawn to attend upon ſome promiſing lord, he received the uſual anſwer, That he came

came too late, for it had been given to another the very day before. And he had only this comfort left, that every body ſaid, it was a thouſand pities ſomething could not be done for poor Mr Eugenio.

The remainder of his ſtory will be diſpatched in a few words. Wearied with weak hopes, and weaker purſuits, he accepted a curacy in Derbyſhire of thirty pounds a-year; and when he was five and forty, had the great felicity to be preferred by a friend of his father's to a vicarage worth annually ſixty pounds, in the moſt deſert parts of Lincolnſhire; where, his ſpirits quite ſunk with thoſe reflections that ſolitude and diſappointments bring, he married a farmer's widow, and is ſtill alive, utterly undiſtinguiſhed and forgotten; only ſome of the neighbours have accidentally heard, that he had been a notable man in his youth.

An ESSAY on MODERN EDUCATION *.

FROM frequently reflecting upon the courſe and method of educating youth in this and a neighbouring kingdom, with the general ſucceſs and conſequence thereof, I am come to this determination, that education is always the worſe in proportion to the wealth and grandeur of the parents: Nor do I doubt in the leaſt, that if the

* This Eſſay was alſo printed in the *Intelligencer*, No. 9. See Vol. IV. p. 384.

whole world were now under the dominion of one monarch, (provided I might be allowed to chuſe where he ſhould fix the ſeat of his empire), the only ſon and heir of that monarch would be the worſt educated mortal that ever was born ſince the creation; and I doubt the ſame proportion will hold through all degrees and titles, from an emperor downwards to the common gentry.

I do not ſay that this has been always the caſe: For in better times it was directly otherwiſe; and a ſcholar may fill half his Greek and Roman ſhelves with authors of the nobleſt birth, as well as higheſt virtue. Nor do I tax all nations at preſent with this defect; for I know there are ſome to be excepted, and particularly Scotland, under all the diſadvantages of its climate and ſoil, if that happineſs be not rather owing even to thoſe very diſadvantages. What is then to be done, if this reflection muſt fix on two countries, which will be moſt ready to take offence, and which of all others it will be leaſt prudent or ſafe to offend?

But there is one circumſtance yet more dangerous and lamentable: For if, according to the *poſtulatum* already laid down, the higher quality any youth is of, he is in greater likelihood to be worſe educated; it behoves me to dread, and keep far from the verge of *ſcandalum magnatum*.

Retracting therefore that hazardous *poſtulatum*, I ſhall venture no further at preſent than to ſay, that perhaps ſome additional care in educating the ſons of the nobility and principal gentry

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try might not be ill employed. If this be not delivered with ſoftneſs enough, I muſt for the future be ſilent.

In the mean time, let me aſk only two queſtions which relate to England. I aſk firſt, How it comes about, that, for above ſixty years paſt, the chief conduct of affairs hath been generally placed in the hands of new men, with very few exceptions? The nobleſt blood of England having been ſhed in the grand rebellion, many great families became extinct, or were ſupported only by minors. When the King was reſtored, very few of thoſe Lords remained, who began, or at leaſt had improved, their education under the reigns of King James, or King Charles I; of which Lords the two principal were the Marquis of Ormond, and the Earl of Southampton. The minors had, during the rebellion and uſurpation, either received too much tincture of bad principles from thoſe fanatic times, or coming to age at the Reſtoration, fell into the vices of that diſſolute reign.

I date from this æra the corrupt method of education among us, and the conſequence thereof, the neceſſity the crown lay under of introducing new men into the chief conduct of public affairs, or to the office of what we now call prime miniſters, men of art, knowledge, application, and inſinuation, merely for want of a ſupply among the nobility. They were generally (though not always) of good birth, ſometimes younger brothers, at others times ſuch, who although inheriting

riting good eſtates, yet happened to be well educated, and provided with learning. Such, under that king, were Hyde, Bridgeman, Clifford, Oſborn, Godolphin, Aſhley-Cooper. Few or none under the ſhort reign of King James II. Under King William; Sommers, Montague, Churchill, Vernon, Boyle, and many others. Under the Queen; Harley, St John, Harcourt, Trevor; who indeed were perſons of the beſt private families, but unadorned with titles. So, in the following reign, Mr Robert Walpole was for many years prime miniſter, in which poſt he ſtill happily continues; his brother Horace is ambaſſador-extraordinary to France. Mr Addiſon and Mr Craggs, without the leaſt alliance to ſupport them, have been ſecretaries of ſtate.

If the facts have been thus for above ſixty years paſt, (whereof I could with a little farther recollection produce many more inſtances), I would aſk again, How it hath happened, that, in a nation plentifully abounding with nobility, ſo great a ſhare in the moſt competent parts of public management hath been for ſo long a period chiefly entruſted to commoners, unleſs ſome omiſſions or defects of the higheſt import may be charged upon thoſe to whom the care of educating our noble youth had been committed? For, if there be any difference between human creatures in the point of natural parts, as we uſually call them, it ſhould ſeem that the advantage lies on the ſide of children born from noble and wealthy parents; the ſame traditional ſloth and luxury,

xury, which render their bodies weak and effeminate, perhaps refining and giving a freer motion to the ſpirits, beyond what can be expected from the groſs robuſt iſſue of meaner mortals.

Add to this the peculiar advantages which all young noblemen poſſeſs, by the privileges of their birth; ſuch as a free acceſs to courts, and an univerſal deference paid to their perſons.

But as my Lord Bacon chargeth it for a fault on princes, that they are impatient to compaſs ends, without giving themſelves the trouble of conſulting or executing the means; ſo perhaps it may be the diſpoſition of young nobles, either from the indulgence of parents, tutors, and governors, or their own inactivity, that they expect the accompliſhments of a good education, without the leaſt expence of time or ſtudy to acquire them.

What I ſaid laſt, I am ready to retract; for the caſe is infinitely worſe: and the very maxims, ſet up to direct modern education, are enough to deſtroy all the ſeeds of knowledge, honour, wiſdom, and virtue, among us. The current opinion prevails, that the ſtudy of Greek and Latin is loſs of time; that public ſchools, by mingling the ſons of noblemen with thoſe of the vulgar, engage the former in bad company; that whipping breaks the ſpirits of lads well born; that univerſities make young men pedants; that to dance, fence, ſpeak French, and know how to behave yourſelf among great perſons of both ſexes, comprehends the whole duty of a gentleman.

I cannot but think this wiſe ſyſtem of education hath been much cultivated among us by thoſe worthies of the army, who during the laſt war, returning from Flanders, at the cloſe of each campaign, became the dictators of behaviour, dreſs, and politeneſs, to all thoſe youngſters who frequent chocolate-coffee-gaming-houſes, drawing-rooms, operas, levees, and aſſemblies; where a colonel, by his pay, perquiſites, and plunder, was qualified to outſhine many peers of the realm; and by the influence of an exotic habit and demeanor, added to other foreign accompliſhments, gave the law to the whole town, and was copied as the ſtandard-pattern of whatever was refined in dreſs, equipage, converſation, or diverſions.

I remember in thoſe times an admired original of that vocation ſitting in a coffeehouſe near two gentlemen, whereof one was of the clergy, who were engaged in ſome diſcourſe that favoured of learning. This officer thought fit to interpoſe, and profeſſing to deliver the ſentiments of his fraternity as well as his own, (and probably he did ſo of too many among them), turned to the clergyman, and ſpoke in the following manner: "* D—n me, Doctor, ſay what you will, the "army is the only ſchool for gentlemen. Do you "think my Lord Marlborough beat the French "with Greek and Latin? D——n me, a ſcholar, "when he comes into good company, what is "he

* See the poem called, *The grand queſtion debated*, in Vol. IX. p. 24.

"he but an aſs? D——n me, I would be glad, "by G—d, to ſee any of your ſcholars with his "nouns, and his verbs, and his philoſophy, and "trigonometry, what a figure he would make at "a ſiege or blockade, or rencountering——D—n "me," &c. After which he proceeded with a volley of military terms, leſs ſignificant, ſounding worſe, and harder to be underſtood, than any that were ever coined by the commentators upon Ariſtotle. I would not here be thought to charge the ſoldiery with ignorance and contempt of learning, without allowing exceptions, of which I have known many; but, however, the worſt example, eſpecially in a great majority, will certainly prevail.

I have heard, that the late Earl of Oxford, in the time of his miniſtry, never paſſed by White's chocolate-houſe, (the common rendezvous of infamous ſharpers and noble cullies), without beſtowing a curſe upon that famous academy, as the bane of half the Engliſh nobility. I have likewiſe been told another paſſage concerning that great miniſter, which, becauſe it gives a humorous idea of one principal ingredient in modern education, take as followeth. Le Sack, the famous French dancing-maſter, in great admiration, aſked a friend, whether it were true, that Mr Harley was made an Earl and Lord Treaſurer? and finding it confirmed, ſaid, "Well, I "wonder what the devil the Queen could ſee in "him; for I attended him two years, and he "was the greateſt dunce that ever I taught."

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Another hindrance to good education, and I think the greateſt of any, is that pernicious cuſtom, in rich and noble families, of entertaining French tutors in their houſes. Theſe wretched pedagogues are enjoined by the father to take ſpecial care that the boy ſhall be perfect in his French; by the mother, that Maſter muſt not walk till he is hot, nor be ſuffered to play with other boys, nor be wet in his feet, nor daub his cloaths, and to ſee the dancing-maſter attends conſtantly, and does his duty: ſhe further inſiſts, that the child be not kept too long poring on his book, becauſe he is ſubject to ſore eyes, and of a weakly conſtitution.

By theſe methods the young gentleman is in every article as fully accompliſhed at eight years old as at eight and twenty, age adding only to the growth of his perſon and his vice; ſo that, if you ſhould look at him in his boyhood through the magnifying end of a perſpective, and in his manhood through the other, it would be impoſſible to ſpy any difference; the ſame airs, the ſame ſtrut, the ſame cock of his hat, and poſture of his ſword, (as far as the change of faſhions will allow), the ſame underſtanding, the ſame compaſs of knowledge, with the very ſame abſurdity, impudence, and impertinence of tongue.

He is taught from the nurſery, that he muſt inherit a great eſtate, and hath no need to mind his book: which is a leſſon he never forgets to the end of his life. His chief ſolace is to ſteal down and play at ſpan-farthing with the page, or young

young black-a-moor, or little favourite foot-boy; one of which is his principal confident and bosom-friend.

There is one young lord * in this town, who, by an unexampled piece of good fortune, was miraculouſly ſnatched out of the gulf of ignorance, confined to a public ſchool for a due term of years; well whipped when he deſerved it, clad no better than his comrades, and always their play-fellow on the ſame foot; had no precedence in the ſchool, but what was given him by his merit, and loſt it whenever he was negligent. It is well known how many mutinies were bred at this unprecedented treatment, what complaints among his relations, and other great ones of both ſexes; that his ſtockings with ſilver clocks were raviſhed from him; that he wore his own hair; that his dreſs was undiſtinguiſhed; that he was not fit to appear at a ball or aſſembly, nor ſuffered to go to either: and it was with the utmoſt difficulty that he became qualified for his preſent removal, where he may probably be farther perſecuted, and poſſibly with ſucceſs, if the firmneſs of a very worthy governor, and his own good diſpoſitions, will not preſerve him. I confeſs I cannot but wiſh he may go on in the way he began; becauſe I have a curioſity to know, by ſo ſingular an experiment, whether truth, honour, juſtice, temperance, courage, and good ſenſe, acquired by a ſchool and college education, may

* The author is ſuppoſed to mean the Lord Viſcount Mottcaſſel of Ireland.

not produce a very tolerable lad, although he ſhould happen to fail in one or two of thoſe accompliſhments, which in the general vogue are held ſo important to the finiſhing of a gentleman.

It is true, I have known an academical education to have been exploded in public aſſemblies; and have heard more than one or two perſons of high rank declare, they could learn nothing more at Oxford and Cambridge, than to drink ale and ſmoke tobacco; wherein I firmly believed them, and could have added ſome hundred examples from my own obſervation in one of thoſe univerſities: But they all were of young heirs, ſent thither only for form; either from ſchools, where they were not ſuffered by their careful parents to ſtay above three months in the year; or from under the management of French family-tutors, who yet often attended them to their college, to prevent all poſſibility of their improvement. But I never yet knew any one perſon of quality, who followed his ſtudies at the univerſity, and carried away his juſt proportion of learning, that was not ready upon all occaſions to celebrate and defend that courſe of education, and to prove a patron of learned men.

There is one circumſtance in a learned education, which ought to have much weight, even with thoſe who have no learning at all. The books read at ſchool and colleges are full of incitements to virtue, and diſcouragements from vice, drawn from the wiſeſt reaſons, the ſtrongeſt

eſt motives, and the moſt influencing examples. Thus young minds are filled early with an inclination to good, and an abhorrence of evil; both which increaſe in them, according to the advances they make in literature: And although they may be, and too often are, drawn, by the temptations of youth, and the opportunities of a large fortune, into ſome irregularities, when they come forward in the great world; yet it is ever with reluctance and compunction of mind, becauſe their bias to virtue ſtill continues. They may ſtray ſometimes out of infirmity or compliance; but they will ſoon return to the right road, and keep it always in view. I ſpeak only of thoſe exceſſes which are too much the attendants of youth and warmer blood; for as to the points of honour, truth, juſtice, and other noble gifts of the mind, wherein the temperature of the body hath no concern, they are ſeldom or ever known to be wild.

I have engaged myſelf very unwarily in too copious a ſubject for ſo ſhort a paper. The preſent ſcope I would aim at is, to prove that ſome proportion of human knowledge appears requiſite to thoſe who, by their birth or fortune, are called to the making of laws, and, in a ſubordinate way, to the execution of them; and that ſuch knowledge is not to be obtained without a miracle, under the frequent, corrupt, and ſottiſh methods of educating thoſe who are born to wealth or titles. For I would have it remembered, that I do by no means confine theſe re-

marks to young perſons of noble birth; the ſame errors running through all families, where there is wealth enough to afford, that their ſons (at leaſt the eldeſt) may be good for nothing. Why ſhould my ſon be a ſcholar, when it is not intended that he ſhould live by his learning? By this rule, if what is commonly ſaid be true, that money anſwereth all things, why ſhould my ſon be honeſt, temperate, juſt, or charitable, ſince he hath no intention to depend upon any of theſe qualities for a maintenance?

When all is done, perhaps, upon the whole, the matter is not ſo bad as I would make it; and God, who worketh good out of evil, acting only by the ordinary courſe and rule of nature, permits this continual circulation of human things for his own unſearchable ends. The father grows rich by avarice, injuſtice, oppreſſion; he is a tyrant in the neighbourhood over ſlaves and beggars, whom he calls his tenants. Why ſhould he deſire to have qualities infuſed into his ſon, which himſelf never poſſeſſed or knew, or found the want of in the acquiſition of his wealth? The ſon, bred in ſloth and idleneſs, becomes a ſpendthrift, a cully, a profligate, and goes out of the world a beggar, as his father came in. Thus the former is puniſhed for his own ſins, as well as for thoſe of the latter. The dunghill, having raiſed a huge muſhroom of ſhort duration, is now ſpread to enrich other mens lands. It is indeed of worſe conſequence, where noble families are gone to decay, becauſe their

their titles and privileges outlive their eſtates; and politicians tell us, that nothing is more dangerous to the public than a numerous nobility, without merit or fortune. But even here God hath likewiſe preſcribed ſome remedy in the order of nature; ſo many great families coming to an end by the ſloth, luxury, and abandoned luſts, which enervated their breed through every ſucceſſion, producing gradually a more effeminate race, wholly unfit for propagation.

A LETTER to a very YOUNG LADY on her MARRIAGE *.

MADAM,

THE hurry and impertinence of receiving and paying viſits on account of your marriage being now over, you are beginning to enter into a courſe of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your ſex is ſubject. I have always borne an entire friendſhip to your father and mother; and the perſon they have choſen for your huſband hath been for ſome years paſt my particular favourite; I have long wiſhed you might come together, becauſe I hoped, that, from the goodneſs of your diſpoſition, and by following the counſel

* This letter ought to be read by all new-married women; and will be read with pleaſure and advantage by the moſt diſtinguiſhed and moſt accompliſhed ladies. *Orrery.*

of wife friends, you might in time make yourſelf worthy of him. Your parents were ſo far in the right, that they did not produce you much into the world; whereby you avoided many wrong ſteps, which others have taken, and have fewer ill impreſſions to be removed: But they failed, as it is generally the caſe, in too much neglecting to cultivate your mind; without which it is impoſſible to acquire or preſerve the friendſhip and eſteem of wife a man, who ſoon grows weary of acting the lover, and treating his wife like a miſtreſs, but wants a reaſonable companion, and a true friend, through every ſtage of his life. It muſt be therefore your buſineſs to qualify yourſelf for thoſe offices; wherein I will not fail to be your director, as long as I ſhall think you deſerve it, by letting you know how you are to act, and what you ought to avoid.

And beware of deſpiſing or neglecting my inſtructions; whereon will depend not only your making a good figure in the world, but your own real happineſs, as well as that of the perſon who ought to be the deareſt to you.

I muſt therefore deſire you, in the firſt place, to be very ſlow in changing the modeſt behaviour of a virgin. It is uſual in young wives, before they have been many weeks married, to aſſume a bold forward look, and manner of talking; as if they intended to ſignify in all companies, that they were no longer girls, and conſequently that their whole demeanor, before

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they got a huſband, was all but a countenance and conſtraint upon their nature; whereas, I ſuppoſe, if the votes of wiſe men were gathered, a very great majority would be in favour of thoſe ladies, who, after they were entered into that ſtate, rather choſe to double their portion of modeſty and reſervedneſs.

I muſt likewiſe warn you ſtrictly againſt the leaſt degree of fondneſs to your huſband before any witneſs whatſoever, even before your neareſt relations, or the very maids of your chamber. This proceeding is ſo exceeding odious and diſguſtful to all who have either good breeding or good ſenſe, that they aſſign two very unamiable reaſons for it. The one is groſs hypocriſy, and the other has too bad a name to mention. If there is any difference to be made, your huſband is the loweſt perſon in company, either at home or abroad; and every gentleman preſent has a better claim to all marks of civility and diſtinction from you. Conceal your eſteem and love in your own breaſt, and reſerve your kind looks and language for private hours, which are ſo many in the four and twenty, that they will afford time to employ a paſſion as exalted as any that was ever deſcribed in a French romance.

" Upon this head I ſhould likewiſe adviſe you to differ in practice from thoſe ladies who affect abundance of uneaſineſs while their huſbands are abroad; ſtart with every knock at the door, and ring the bell inceſſantly for the ſervants to

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let in their maſter; will not eat a bit at dinner or ſupper, if the huſband happens to ſtay out; and receive him at his return with ſuch a medley of chiding and kindneſs, and catechiſing him where he has been, that a ſhrew from Billingſgate would be a more eaſy and eligible companion.

Of the ſame leaven are thoſe wives, who, when their huſbands are gone a journey, muſt have a letter every poſt, upon pain of fits and hyſterics; and a day muſt be fixed for their return home, without the leaſt allowance for buſineſs, or ſickneſs, or accidents, or weather. Upon which I can only ſay, that, in my obſervation, thoſe ladies who are apt to make the greateſt clutter on ſuch occaſions, would liberally have paid a meſſenger for bringing them news that their huſbands had broke their necks on the road.

You will perhaps be offended, when I adviſe you to abate a little of that violent paſſion for fine cloaths ſo predominant in your ſex. It is a little hard, that ours, for whoſe ſake you wear them, are not admitted to be of your council. I may venture to aſſure you, that we will make an abatement at any time of four pounds a-yard in a brocade, if the ladies will but allow a ſuitable addition of care in the cleanlineſs * and ſweetneſs of their perſons. For the ſatirical part of mankind will needs believe, that it is not impoſſible

* The reader will eaſily perceive, that *this letter*, and the deſcription of a *lady's dreſſing-room*, in Vol. IX. p. 36. were not written in England. *Hawkeſ.*

impoſſible to be very fine and very filthy; and that the capacities of a lady are ſometimes apt to fall ſhort in cultivating cleanlineſs and finery together. I ſhall only add, upon ſo tender a ſubject, what a pleaſant gentleman ſaid concerning a ſilly woman of quality, That nothing could make her ſupportable but cutting off her head; for his ears were offended by her tongue, and his noſe by her hair and teeth.

I am wholly at a loſs how to adviſe you in the choice of company; which, however, is a point of as great importance as any in your life. If your general acquaintance be among the ladies, who are your equals or ſuperiors, provided they have nothing of what is commonly called an ill reputation, you think you are ſafe; and this, in the ſtyle of the world, will paſs for good company; whereas I am afraid, it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifeſt danger of contracting ſome foppery, affectation, vanity, folly, or vice. Your only ſafe way of converſing with them is, by a firm reſolution to proceed in your practice and behaviour directly contrary to whatever they ſhall ſay or do. And this I take to be a good general rule, with very few exceptions. For inſtance: In the doctrines they uſually deliver to young married women for managing their huſbands; their ſeveral accounts of their own conduct in that particular, to recommend it to your imitation; the reflections they make upon others of their ſex for acting differently;

ferently; their directions how to come off with victory upon any diſpute or quarrel you may have with your huſband; the arts by which you may diſcover and practiſe upon his weak ſide; when to work by flattery and inſinuation, when to melt him with tears, and when to engage with a high hand: In theſe, and a thouſand other caſes, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full oppoſition to them all.

I hope your huſband will interpoſe his authority to limit you in the trade of viſiting. Half a dozen fools are, in all conſcience, as many as you ſhould require: And it will be ſufficient for you to ſee them twice a-year; for I think the faſhion does not exact that viſits ſhould be paid to friends.

I adviſe, that your company at home ſhould conſiſt of men, rather than women. To ſay the truth, I never yet knew a tolerable woman to be fond of her own ſex. I confeſs, when both are mixed and well choſen, and put their beſt qualities forward, there may be an intercourſe of civility and good-will, which, with the addition of ſome degree of ſenſe, can make converſation or any amuſement agreeable. But a knot of ladies got together by themſelves, is a very ſchool of impertinence and detraction; and it is well if thoſe be the worſt.

Let your men-acquaintance be of your huſband's choice, and not recommended to you by any

any ſhe-companions; becauſe they will certainly fix a coxcomb upon you, and it will coſt you ſome time and pains before you can arrive at the knowledge of diſtinguiſhing ſuch a one from a man of ſenſe.

Never take a favourite waiting-maid into your cabinet-council to entertain you with hiſtories of thoſe ladies whom ſhe hath formerly ſerved, of their diverſions and their dreſſes; to inſinuate how great a fortune you brought, and how little you are allowed to ſquander; to appeal to her from your huſband, and to be determined by her judgement, becauſe you are ſure it will be always for you; to receive and diſcard ſervants by her approbation or diſlike; to engage you, by her inſinuations, in miſunderſtandings with your beſt friends; to repreſent all things in falſe colours, and to be the common emiſſary of ſcandal.

But the grand affair of your life will be to gain and preſerve the friendſhip and eſteem of your huſband. You are married to a man of good education and learning, of an excellent underſtanding, and an exact taſte. It is true, and it is happy for you, that theſe qualities in him are adorned with great modeſty, a moſt amiable ſweetneſs of temper, and an unuſual diſpoſition to ſobriety and virtue. But neither good-nature nor virtue will ſuffer him to eſteem you againſt his judgment; and although he is not capable of uſing you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unleſs you can ſupply the loſs of youth and beauty with more

more durable qualities. You have but a very few years to be young and handſome in the eyes of the world; and as few months to be ſo in the eyes of a huſband who is not a fool; for I hope you do not ſtill dream of charms and raptures, which marriage ever did, and ever will put a ſudden end to. Beſides, your's was a match of prudence and common good-liking, without any mixture of that ridiculous paſſion, which hath no being but in play-books and romances.

You muſt therefore uſe all endeavours to attain to ſome degree of thoſe accompliſhments, which your huſband moſt values in other people, and for which he is moſt valued himſelf. You muſt improve your mind by cloſely purſuing ſuch a method of ſtudy as I ſhall direct or approve of. You muſt get a collection of hiſtory and travels, which I will recommend to you, and ſpend ſome hours every day in reading them, and making extracts from them, if your memory be weak. You muſt invite perſons of knowledge and underſtanding to an acquaintance with you, by whoſe converſation you may learn to correct your taſte and judgment; and when you can bring yourſelf to comprehend and reliſh the good ſenſe of others, you will arrive in time to think rightly yourſelf, and to become a reaſonable and agreeable companion. This muſt produce in your huſband a true rational love and eſteem for you, which old age will not diminiſh. He will have a regard for your judgment and opinion in matters of the greateſt weight; you will be able

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to entertain each other without a third perſon to relieve you by finding diſcourſe. The endowments of your mind will even make your perſon more agreeable to him; and when you are alone, your time will not lie heavy upon your hands for want of ſome trifling amuſement.

As little reſpect as I have for the generality of your ſex, it hath ſometimes moved me with pity to ſee the lady of the houſe forced to withdraw immediately after dinner, and this in families where there is not much drinking; as if it were an eſtabliſhed maxim, that women are incapable of all converſation. In a room where both ſexes meet, if the men are diſcourſing upon any general ſubject, the ladies never think it their buſineſs to partake in what paſſes, but, in a ſeparate club, entertain each other with the price and choice of lace and ſilk, and what dreſſes they liked or diſapproved at the church or the playhouſe. And when you are among yourſelves, how naturally, after the firſt compliments, do you apply your hands to each other's lappets, and ruffles, and mantuas; as if the whole buſineſs of your lives, and the public concern of the world, depended upon the cut or colour of your dreſſes. As divines ſay, that ſome people take more pains to be damned, than it would coſt them to be ſaved; ſo your ſex employs more thought, memory, and application to be fools, than would ſerve to make them wiſe and uſeful. When I reflect on this, I cannot conceive you to be human creatures, but a certain ſpecies hardly a de-

gree above a monkey; who has more diverting tricks than any of you, is an animal leſs miſchievous and expenſive, might in time be a tolerable critic in velvet and brocade, and, for aught I know, would equally become them.

I would have you look upon finery as a neceſſary folly, which all great ladies did, whom I have ever known. I do not deſire you to be out of the faſhion, but to be the laſt and leaſt in it. I expect that your dreſs ſhall be one degree lower than your fortune can afford, and, in your own heart, I would wiſh you to be an utter contemner of all diſtinctions which a finer petticoat can give you; becauſe it will neither make you richer, handſomer, younger, better natured, more virtuous or wiſe, than if it hung upon a peg.

If you are in company with men of learning, though they happen to diſcourſe of arts and ſciences out of your compaſs, yet you will gather more advantage by liſtening to them, than from all the nonſenſe and frippery of your own ſex; but if they be men of breeding as well as learning, they will ſeldom engage in any converſation where you ought not to be a hearer, and in time have your part. If they talk of the manners and cuſtoms of the ſeveral kingdoms of Europe, of travels into remoter nations, of the ſtate of their own country, or of the great men and actions of Greece and Rome; if they give their judgment upon Engliſh and French writers, either in verſe or proſe, or of the nature and limits of virtue and vice, it is a ſhame for an Engliſh lady not to re-

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liſh ſuch diſcourſes, not to improve by them, and endeavour, by reading and information, to have her ſhare in thoſe entertainments, rather than turn aſide, as it is the uſual cuſtom, and conſult with the woman who ſits next her, about a new cargo of fans.

It is a little hard that not one gentleman's daughter in a thouſand ſhould be brought to read or underſtand her own natural tongue, or be judge of the eaſieſt books that are written in it; as any one may find, who can have the patience to hear them, when they are diſpoſed to mangle a play or a novel, where the leaſt word, out of the common road, is ſure to diſconcert them; and it is no wonder, when they are not ſo much as taught to ſpell in their childhood, nor can ever attain to it in their whole lives. I adviſe you therefore to read aloud, more or leſs, every day to your huſband, if he will permit you, or to any other friend (but not a female one) who is able to ſet you right. And as for ſpelling, you may compaſs it in time, by making collections from the books you read.

I know very well that thoſe who are commonly called learned women, have loſt all manner of credit, by their impertinent talkativeneſs and conceit of themſelves. But there is an eaſy remedy for this, if you once conſider, that after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a ſchool-boy. The reading I would adviſe you to, is only for improvement of your own good

ſenſe, which will never fail of being mended by diſcretion. It is a wrong method, and ill choice of books, that makes thoſe learned ladies juſt ſo much the worſe for what they have read. And therefore it ſhall be my care to direct you better; a taſk for which I take myſelf to be not ill qualified; becauſe I have ſpent more time, and have had more opportunities than many others, to obſerve and diſcover from what ſources the various follies of women are derived.

Pray obſerve how inſignificant things are the common race of ladies, when they have paſſed their youth and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own ſex; and have no relief, but in paſſing their afternoons in viſits where they are never acceptable; and their evenings at cards among each other; while the former part of the day is ſpent in ſpleen and envy, or in vain endeavours to repair, by art and dreſs, the ruins of time. Whereas I have known ladies at ſixty, to whom all the polite part of the court and town paid their addreſſes, without any farther view than that of enjoying the pleaſure of their converſation.

I am ignorant of any one quality that is amiable in a man, which is not equally ſo in a woman. I do not except even modeſty and gentleneſs of nature: Nor do I know one vice or folly, which is not equally deteſtable in both. There is indeed one infirmity which is generally allowed you, I mean that of cowardice. Yet there ſhould

ſhould ſeem to be ſomething very capricious, that when women profeſs their admiration for a colonel or a captain, on account of his valour, they ſhould fancy it a very graceful and becoming quality in themſelves to be afraid of their own ſhadows; to ſcream in a barge, when the weather is calmeſt, or in a coach at a ring; to run from a cow at a hundred yards diſtance; to fall into fits at the ſight of a ſpider, an earwig, or a frog. At leaſt, if cowardice be a ſign of cruelty, (as it is generally granted), I can hardly think it an accompliſhment ſo deſirable, as to be thought worth improving by affectation.

And as the ſame virtues equally become both ſexes, ſo there is no quality whereby women endeavour to diſtinguiſh themſelves from men, for which they are not juſt ſo much the worſe, except that only of reſervedneſs; which however, as you generally manage it, is nothing elſe but affectation or hypocriſy. For as you cannot too much diſcountenance thoſe of our ſex, who preſume to take unbecoming liberty before you, ſo you ought to be wholly unconſtrained in the company of deſerving men, when you have had ſufficient experience of their diſcretion.

There is never wanting in this town, a tribe of bold, ſwaggering, rattling ladies, whoſe talents paſs among coxcombs for wit and humour; their excellency lies in rude joking expreſſions, and what they call running a man down. If a gentleman in their company happens to have any blemiſh in his birth or perſon, if any miſ-

fortune hath befallen his family or himſelf, for which he is aſhamed, they will be ſure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common proſtitute, rather than to that of ſuch termagants as theſe. I have often thought, that no man is obliged to ſuppoſe ſuch creatures to be women, but to treat them as inſolent raſcals diſguiſed in female habits, who ought to be ſtripped and kicked down ſtairs.

I will add one thing, although it be a little out of place; which is, to deſire that you will learn to value and eſteem your huſband for thoſe good qualities which he really poſſeſſeth, and not to fancy others in him which he certainly hath not. For although this latter is generally underſtood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants ſo very few accompliſhments, that you are in no great danger of erring on this ſide; but my caution is occaſioned by a lady of your acquaintance, married to a very valuable perſon, whom yet ſhe is ſo unfortunate as to be always commending for thoſe perfections to which he can leaſt pretend.

I can give you no advice upon the article of expence: Only I think you ought to be well informed how much your huſband's revenue amounts to; and be ſo good a computer, as to keep whithin it, in that part of the management which falls to your ſhare; and not to put yourſelf in the number of thoſe politic ladies, who

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think they gain a great point, when they have teaſed their huſbands to buy them a new equipage, a laced head, or a fine petticoat, without once conſidering what long ſcores remain unpaid to the butcher.

I deſire you will keep this letter in your cabinet, and often examine impartially your whole conduct by it. And ſo God bleſs you, and make you a fair example to your ſex, and a perpetual comfort to your huſband and your parents. I am, with great truth and affection,

MADAM,

Your moſt faithful friend,

and humble ſervant.

A PREFACE to the Right Reverend Dr BURNET Biſhop of SARUM's INTRODUCTION to the Third Volume of the HISTORY OF THE REFORMATION OF THE CHURCH OF ENGLAND.

Written in the year 1712.

——————————*Spargere voces*
In vulgum ambiguas, et quærere conſcius arma.

To the BOOKSELLER.

Mr MORPHEW,

YOUR care in putting an advertiſement in the Examiner, hath been of very great uſe to me. I now ſend you my preface to the Biſhop of Sarum's introduction to his third volume; which I deſire you to print in ſuch a form, as, in the bookſeller's phraſe, will make a ſixpenny-touch; hoping it will give ſuch a public notice of my deſign that it may come into the hands of thoſe who perhaps look not into the Biſhop's introduction *. I deſire you will prefix to this a paſſage out of Virgil, which doth ſo perfectly agree with my preſent thoughts of his Lordſhip, that I cannot expreſs them better, nor more truely, than thoſe words do. I am,

SIR,

Your humble ſervant.

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* The Biſhop's introduction is prefaced with a letter to a bookſeller, of which this is a burleſque. *Hawkeſ.*

A PREFACE to Biſhop BURNET'S INTRODUCTION.

THIS way of publiſhing introductions to books that are, God knows when, to come out, is either wholly new, or ſo long unpractiſed, that my ſmall reading cannot trace it. However, we are to ſuppoſe that a perſon of his Lordſhip's great age and experience would hardly act ſuch a piece of ſingularity, without ſome extraordinary motives. I cannot but obſerve, that his fellow-labourer, the author of the paper called The Engliſhman*, ſeems, in ſome of his late performances, to have almoſt tranſcribed the notions of the Biſhop. Theſe notions I take to have been dictated by the ſame maſters, leaving to each writer that peculiar manner of expreſſing himſelf, which the poverty of our language forceth me to call their ſtyle. When the Guardian changed his title, and profeſſed to engage in faction, I was ſure the word was given, that grand preparations were making againſt next ſeſſions; that all advantages would be taken of the the little diſſenſions reported to be among thoſe in power; and that the Guardian would ſoon be ſeconded by ſome other piquerers from the ſame camp. But I will confeſs my ſuſpicions did not carry me ſo far as to conjecture that this venerable champion would be in ſuch mighty haſte to come into the field, and ſerve in the quality of an

* Mr Steel.

an *enfant perdu* *, armed only with a pocket-piſtol, before his great blunderbuſs could be got ready, his old ruſty breaſtplate ſcoured, and his cracked head-piece mended.

I was debating with myſelf whether this hint of producing a ſmall pamphlet, to give notice of a large folio, was not borrowed from the ceremonial in Spaniſh romances, where a dwarf is ſent out upon the battlements, to ſignify to all paſſengers what a mighty giant there is in the caſtle; or whether the Biſhop copied this proceeding from the *Fanfaronnade* † of Monſieur Boffleurs, when the Earl of Portland and that General had an interview. Several men were appointed at certain periods to ride in great haſte towards the Engliſh camp, and cry out, *Monſeigneur vient, Monſeigneur vient* ‡: Then ſmall parties advanced, with the ſame ſpeed, and the ſame cry: And this foppery held for many hours, until the Mareſchal himſelf arrived. So here the Biſhop (as we find by his dedication to Mr Churchill the bookſeller) hath for a long time ſent warning of his arrival by advertiſements in gazettes; and now his introduction advanceth to tell us again, *Monſeigneur vient.* In the mean time we muſt gape and wait, and gaze, the Lord knows how long, and keep

* *Enfant Perdu*, one of the forlorn hope. The forlorn hope is a number of men ſelected for any deſperate enterpriſe, or appointed for the firſt onſet in a battle. *Hawkeſ.*

† *Fanfaronnade*, vain oſtentation.

‡ My Lord is coming, my Lord is coming.

keep our ſpirits in ſome reaſonable agitation, until his Lordſhip's real ſelf ſhall think fit to appear in the habit of a folio.

I have ſeen the ſame ſort of management at a puppet-ſhow. Some puppets of little or no conſequence appeared ſeveral times at the window, to allure the boys and the rabble: The trumpeter ſounded often, and the door-keeper cried an hundred times, until he was hoarſe, that they were juſt going to begin; yet after all we were forced ſometimes to wait an hour before Punch himſelf in perſon made his entry.

But why this ceremony among old acquaintance? The world and he have long known one another. Let him appoint his hour, and make his viſit, without troubling us all day with a ſucceſſion of meſſages from his lackeys and pages.

With ſubmiſſion, theſe little arts of getting off an edition, do ill become any author above the ſize of Marten the ſurgeon. My Lord tells us, that "many thouſands of the two former "parts of his hiſtory are in the kingdom;" and now he perpetually advertiſeth in the Gazette, that he intends to publiſh the third. This is exactly in the method and ſtyle of Marten: "The ſeventh edition (many thouſands of the "former editions having been ſold off in a ſmall "time) of Mr Marten's book concerning ſecret "diſeaſes," &c.

Doth his Lordſhip intend to publiſh his great volume by ſubſcription, and is this introduction only

only by way of ſpecimen? I was inclined t
think ſo, becauſe, in the prefixed letter to M
Churchill, which introduces this introductio
there are ſome dubious expreſſions. He ſay
" The advertiſements he publiſhed were in o
" der to move people to furniſh him with m
" terials, which might help him to finiſh h
" work with great advantage." If he mea
half-a-guinea upon the ſubſcription, and the
ther half at the delivery, why doth he not te
us ſo in plain terms?

I am wondering how it came to paſs, th
this diminutive letter to Mr Churchill ſhould u
derſtand the buſineſs of introducing better tha
the introduction itſelf; or why the Biſhop di
not take it into his head to ſend the former in
the world ſome months before the latter; whic
would have been yet a greater improvement u
on the ſolemnity of the proceſſion.

Since I writ theſe laſt lines, I have peruſe
the whole pamphlet, (which I had only dippe
in before), and found I have been hunting u
on a wrong ſcent; for the author hath, in ſe
veral parts of his piece, diſcovered the true m
tives which put him upon ſending it abroad
this juncture. I ſhall therefore conſider the
as they come in my way.

My Lord begins his introduction with an a
count of the reaſons why he was guilty of
many miſtakes in the firſt volume of his Hiſtor
of the Reformation. His excuſes are juſt, ratio
nal, and extremely conſiſtent. He ſays, " h
" wrot

"wrote in haſte;" which he confirms, by adding, "that it lay a year after he wrote it before "it was put into the preſs." At the ſame time he mentions a paſſage extremely to the honour of that pious and excellent prelate Archbiſhop Sancroft, which demonſtrates his Grace to have been a perſon of great ſagacity, and almoſt a prophet. "Dr Burnet, then a private divine, deſi- "red admittance to the Cotton library, but was "prevented by the Archbiſhop *; who told Sir "John Cotton, that the ſaid Doctor was no "friend to the prerogative of the crown, or to "the conſtitution of the kingdom." This

* It is ſomewhat remarkable to ſee the progreſs of this ſtory. In the firſt edition of this *introduction*, it ſhould ſeem, "he was PREVENTED by the Archbiſhop," *&c.* When the *introduction* was reprinted, a year after, with the *hiſtory*, it ſtands: "A GREAT PRELATE had been "beforehand, and poſſeſſed him (Sir John Cotton) a- "gainſt me ——That unleſs the Archbiſhop of Canter- "bury would recommend me—he deſired to be excuſed. "——The Biſhop of Worceſter could not prevail on "the Archbiſhop to INTERPOSE." This is ſomewhat leſs than PREVENTING; unleſs the Archbiſhop be meant by the GREAT PRELATE; which is not very probable. 1. Becauſe, in the preface to this very third volume, p. 4. he ſays; "It was by Archbiſhop Sancroft's order he "had the free uſe of every thing that lay in the Lambeth "library." 2. Becauſe the author of *Speculum Sarisburianum*, p. 6. tells us, "His acceſs to the library was ow- "ing SOLELY to the recommendation of Archbiſhop San- "croft, as I have been informed (ſays the author) by ſome "of the family." 3. Becauſe Biſhop Burnet, in his *Hiſtory of his own Times*, Vol. I. p. 396. ſays it was "DOLBEN "Biſhop of Rocheſter (at the inſtigation of the Duke of "Lauderdale) that diverted Sir John Cotton from ſuffer- "ing him to ſearch his library."

judgment was the more extraordinary, bec
the Doctor had not long before publiſhed a b
in Scotland, with his name prefixed, which
ries the regal prerogative higher than any wr
of the age. However, the good Archbiſhop li
to ſee his opinion become univerſal in the ki
dom.

The Biſhop goes on, for many pages, with
account of certain facts relating to the publ
ing his two former volumes of the Reformati
the great ſucceſs of that work, and the adverſa
who appeared againſt it. Theſe are matters
of the way of my reading; only I obſerve, t
poor Mr Henry Wharton, who hath deſerve
well of the commonwealth of learning, and v
gave himſelf the trouble of detecting ſome h
dreds of the Biſhop's miſtakes, meets with v
ill quarter from his Lordſhip. Upon whic
cannot avoid mentioning a peculiar method wh
this prelate takes to revenge himſelf upon th
who preſume to differ from him in print. The
ſhop of Rocheſter* happened ſome years ag
be of this number. My Lord of Sarum, in
reply, ventured to tell the world, that the gen
man who had writ againſt him, meaning
Atterbury, was one upon whom he had con
red great obligations; which was a very gener
Chriſtian contrivance of charging his adver
with ingratitude. But it ſeems the truth h
pened to be on the other ſide; which the Do
made appear in ſuch a manner, as would h
ſilenced his Lordſhip for ever, if he had

b

* Dr Atterbury.

been writing-proof. Poor Mr Wharton, in his grave, is charged with the ſame accuſation, but with circumſtances the moſt aggravating that malice, and ſomething elſe, could invent; and which I will no more believe than five hundred paſſages in a certain book of travels *. See the character he gives of a divine and a ſcholar, who ſhortened his life in the ſervice of God and the church. "Mr Wharton deſired me to intercede "with Tillotſon for a prebend of Canterbury. "I did ſo; but Wharton would not believe it; "ſaid he would be revenged; and ſo writ a-"gainſt me. Soon after he was convinced I had "ſpoke for him, ſaid he was ſet on to do what "he did; and if I would procure an thing for "him, he would diſcover every thing to me." What a ſpirit of candour, charity, and good-nature, generoſity and truth, ſhines through this ſtory, told of a moſt excellent and pious divine twenty years after his death, without one ſingle voucher!

Come we now to reaſons which moved his Lordſhip to ſet about this work at this time. "He could delay it no longer, becauſe the rea-"ſons of his engaging in it at firſt ſeemed to re-"turn upon him." He was then frightened with "the danger of a Popiſh ſucceſſor in view, "and the dreadful apprehenſions of the power "of France." England hath forgot theſe dangers, and yet is nearer to them than ever, and therefore he is reſolved to awaken them with his

* Burnet's travels.

third volume; but in the mean-time ſends t introduction to let them know they are aſle He then goes on in deſcribing the condition the kingdom, after ſuch a manner as if deſtr tion hung over us by a ſingle hair; as if the Po the devil, the Pretender, and France, were j at our doors.

When the Biſhop publiſhed his hiſtory, th was a Popiſh plot on foot: The Duke of Yo a known Papiſt, was preſumptive heir to t crown; the Houſe of Commons would not h of any expedient for ſecuring their religion u der a Popiſh prince, nor would the King, Lords, conſent to a bill of excluſion; the Fren King was in the height of his grandeur, and t vigour of his age. At this day the preſumpti heir, with that whole illuſtrious family, are Pr teſtants; the Popiſh Pretender excluded for ev by ſeveral acts of parliament, and every perſ in the ſmalleſt employment, as well as the me bers of both Houſes, obliged to abjure him: T French King is at the loweſt ebb of life; his a mies have been conquered, and his towns w from him for ten years together; and his kin dom is in danger of being torn by diviſions d ring a long minority. Are theſe caſes paralle or are we now in more danger of France and P pery, than we were thirty years ago? What c be the motive for advancing ſuch falſe, ſuch d teſtable aſſertions? What concluſions would h Lordſhip draw from ſuch premiſſes as theſe? injurious appellations were of any advantage to

cauſ

cauſe, (as the ſtyle of our adverſaries would make us believe), what appellations would thoſe deſerve, who thus endeavour to ſow the ſeeds of ſedition, and are impatient to ſee the fruits? "But," ſaid he, "the deaf adder ſtoppeth her "ears, let the charmer charm never ſo wiſely." True, my Lord, there are indeed too many adders in this nation's boſom; adders in all ſhapes and in all habits, whom neither the QUEEN nor parliament can charm to loyalty, truth, religion, or honour.

Among other inſtances produced by him of the diſmal condition we are in, he offers one which could not eaſily be gueſſed. It is this, "That the little factious pamphlets written a-"bout the end of King Charles II's reign lie dead "in ſhops, are looked on as waſte paper, and "turned to paſteboard." How many are there of his Lordſhip's writing, which could otherwiſe never have been of any real ſervice to the public? Hath he indeed ſo mean an opinion of our taſte to ſend us at this time of day into all the corners of Holburn, Duck-lane, and Moorfields, in queſt after the factious trafh publiſhed in thoſe days by Julian Johnſon, Hickeringill, Dr Oates, and himſelf?

His Lordſhip taking it for a *poſtulatum* that the QUEEN and miniſtry, both Houſes of parliament, and a vaſt majority of the landed gentlemen throughout England, are running headlong into Popery, layeth hold on the occaſion to deſcribe "the cruelties in Queen Mary's reign, an

" inquiſition ſetting up faggots in Smithfield, " and executions all over the kingdom. Here " is that," ſays he, " which thoſe that look to- " wards a Popiſh ſucceſſor, muſt look for." And he inſinuates through his whole pamphlet, that all, who are not of his party, look towards a Popiſh ſucceſſor. Theſe he divides into two parts, the Tory laity, and the Tory clergy. He " tells the former, although they have no religion " at all, but reſolve to change with every wind " and tide; yet they ought to have compaſſion " on their countrymen and kindred." Then he applies himſelf to the Tory clergy; aſſures them, that " the fires revived in Smithfield, and all over " the nation, will have no amiable view, but " leaſt of all to them, who if they have any prin- " ciples at all, muſt be turned out of their li- " vings, leave their families, be hunted from " place to place into parts beyond the ſeas, and " meet with that contempt with which they " treated foreigners, who took ſanctuary among " us."

This requires a recapitulation, with ſome remarks. Firſt, I do affirm, that in every hundred of profeſſed Atheiſts, Deiſts, and Socinians, in the kingdom, ninety-nine at leaſt are ſtanch, thorough-paced Whigs, entirely agreeing with his Lordſhip in politics and diſcipline; and therefore will venture all the fires of hell, rather than ſinge one hair of their beards in Smithfield. Secondly, I do likewiſe affirm, that thoſe whom we uſually underſtand by the appellation

pellation of Tory, or high-church clergy, were the greateſt ſticklers againſt the exorbitant proceedings of King James II. the beſt writers againſt Popery, and the moſt exemplary ſufferers for the eſtabliſhed religion. Thirdly, I do pronounce it to be a moſt falſe and infamous ſcandal upon the nation in general, and on the clergy in particular, to reproach them for treating foreigners with haughtineſs and contempt. The French Huguenots are many thouſand witneſſes to the contrary; and I wiſh they deſerved the thouſandth part of the good treatment they have received.

Laſtly, I obſerve, that the author of a paper called *The Engliſhman* hath run into the ſame cant, gravely adviſing the whole body of the clergy not to bring in Popery; becauſe that will put them under a neceſſity of parting with their wives, or loſing their livings.

The bulk of the kingdom, both clergy and laity, happen to differ extremely from this prelate in many principles both of politics and religion. Now I aſk, Whether, if any man of them had ſigned his name to a ſyſtem of Atheiſm or Popery, he could have argued with them otherwiſe than he doth? or, if I ſhould write a grave letter to his Lordſhip with the ſame advice, taking it for granted that he was half an Atheiſt, and half a Papiſt, and conjuring him by all he held dear to have compaſſion upon all thoſe who believed a God, not to revive the fires in Smithfield; that he muſt either forfeit his

his biſhoprick, or not marry a fourth wife; I aſk, whether he would not think I intended him the higheſt injury and affront?

But as to the Tory laity, he gives them up in a lump for abandoned Atheiſts: They are a ſet of men ſo "impiouſly corrupted in the point "of religion, that no ſcene of cruelty can fright "them from leaping into it, (Popery), and per- "haps acting ſuch a part in it as may be aſſign- "ed them." He therefore deſpairs of influencing them by any topics drawn from religion or compaſſion, and advances the conſideration of intereſt as the only powerful argument to perſuade them againſt Popery.

What he offers upon this head is ſo very amazing, from a Chriſtian, a clergyman, and a prelate of the church of England, that I muſt in my own imagination ſtrip him of thoſe three capacities, and put him among the number of that ſet of men he mentions in the paragraph before; or elſe it will be impoſſible to ſhape out an anſwer.

His Lordſhip, in order to diſſuade the Tories from their deſign of bringing in Popery, tells them, "how valuable a part of the whole ſoil "of England the abbey-lands, the eſtates of the "biſhops, of the cathedrals, and the tithes, are;" how difficult ſuch a reſumption would be to many families: "yet all theſe muſt be thrown up; "for ſacrilege in the church of Rome is a mor- "tal ſin." I deſire it may be obſerved, what a jumble here is made of eccleſiaſtical revenues,

as

as if they were all upon the ſame foot, were alienated with equal juſtice, and the clergy had no more reaſon to complain of one than the other: Whereas the four branches mentioned by him are of very different conſideration. If I might venture to gueſs the opinion of the clergy upon this matter, I believe they could wiſh, that ſome ſmall part of the abbey-lands had been applied to the augmentation of poor biſhopricks; and a very few acres to ſerve for glebes in thoſe pariſhes where there are none; after which, I think they would not repine that the laity ſhould poſſeſs the reſt. If the eſtates of ſome biſhops and cathedrals were exorbitant before the Reformation, I believe the preſent clergy's wiſhes reach no further, than that ſome reaſonable temper had been uſed, inſtead of paring them to the quick. But as to the tithes, without examining whether they be of divine inſtitution, I conceive there is hardly one of that ſacred order in England, and very few even among the laity who love the church, who will not allow the miſapplying thoſe revenues to ſecular perſons to have been at firſt a moſt flagrant act of injuſtice and oppreſſion; although, at the ſame time, God forbid they ſhould be reſtored any other way than by gradual purchaſe, by the conſent of thoſe who are now the lawful poſſeſſors, or by the piety or generoſity of ſuch worthy ſpirits as this nation ſometimes produceth. The Biſhop knows very well, that the application of tithes to the maintenance of monaſteries was a ſcandalous uſurpation, even in Popiſh

Popiſh times; that the monks uſually ſent out ſome of their fraternity to ſupply the cures; and that when the monaſteries were granted away by Henry VIII. the pariſhes were left deſtitute, or very meanly provided, of any maintenance for a paſtor. So that in many places the whole eccleſiaſtical dues, even to mortuaries, Eaſter-offerings, and the like, are in lay-hands, and the incumbent lieth wholly at the mercy of his patron for his daily bread. By theſe means there are ſeveral hundred pariſhes in England under twenty pounds a-year, and many under ten. I take his Lordſhip's biſhoprick to be worth near 2500l. annual income; and I will engage at half-a-year's warning to find him above an hundred beneficed clergymen, who have not ſo much among them all to ſupport themſelves and their families; moſt of them orthodox, of good life and converſation, as loath to ſee the fires kindled in Smithfield as his Lordſhip, and at leaſt as ready to face them under a Popiſh perſecution. But nothing is ſo hard for thoſe who abound in riches, as to conceive how others can be in want. How can the neighbouring vicar feel cold or hungar, while my Lord is ſeated by a good fire, in the warmeſt room of his palace, with a dozen diſhes before him? I remember one other prelate much of the ſame ſtamp, who, when his clergy would mention their wiſhes that ſome act of parliament might be thought of for the good of the church, would ſay, "Gentlemen, we are very well as

"we

" we are; if they would let us alone, we ſhould " aſk no more."

Sacrilege (ſays my Lord) in the church of Rome is a mortal ſin: And is it only ſo in the church of Rome? or is it but a venial ſin in the church of England? Our litany calls fornication a deadly ſin; and I would appeal to his Lordſhip for fifty years paſt, whether he thought that or ſacrilege the deadlieſt? To make light of ſuch a ſin at the ſame moment that he is frightening us from an idolatrous religion, ſhould ſeem not very conſiſtent. " Thou that ſayeſt a man ſhould " not commit adultery, doſt thou commit adul- " tery? Thou that abhorreſt idols, doſt thou com- " mit ſacrilege?"

To ſmooth the way for the return of Popery in Queen Mary's time, the grantees were confirmed by the Pope in the poſſeſſion of the abbey-lands. But the Biſhop tells us, that " this con- " firmation was fraudulent and invalid." I ſhall believe it to be ſo, although I happen to read it in his Lordſhip's hiſtory. But he adds, that " although the confirmation had been good, the " prieſts would have got their land again by " theſe two methods. Firſt, the ſtatute of mort- " main was repealed for twenty years; in which " time no doubt they reckoned they would re- " cover the beſt part of what they had loſt: Be- " ſides that engaging the clergy to renew no lea- " ſes, was a thing entirely in their own power; " and this in forty years time would raiſe their " revenues to be about ten times their preſent " value."

"value." Theſe two expedients for increaſing the revenues of the church he repreſents as pernicious deſigns, fit only to be practiſed in times of Popery, and ſuch as the laity ought never to conſent to: From whence, and from what he ſaid before about tithes, his Lordſhip hath freely declared his opinion, that the clergy are rich enough, and that the leaſt addition to their ſubſiſtence would be a ſtep towards Popery. Now it happens, that the two only methods which could ever be thought on with any probability of ſucceſs towards ſome reaſonable augmentation of eccleſiaſtical revenues, are here rejected by a biſhop as a means for introducing Popery, and the nation publicly warned againſt them: Whereas the continuance of the ſtatute of mortmain in full force, after the church had been ſo terribly ſtripped, appeared to her Majeſty and the kingdom a very unneceſſary hardſhip; upon which account it was at ſeveral times relaxed by the legiſlature. Now, as the relaxation of that ſtatute is manifeſtly one of the reaſons which gives the Biſhop thoſe terrible apprehenſions of Popery coming on us; ſo I conceive another ground of his fears is the remiſſion of the firſt-fruits and tenths. But where the inclination to Popery lay, whether in her Majeſty who propoſed this benefaction, the parliament which confirmed, or the clergy who accepted it, his Lordſhip hath not thought fit to determine.

The other Popiſh expedient for augmenting church-revenues, is, "engaging the clergy to renew

renew no "leaſes." Several of the moſt eminent clergymen have aſſured me, that nothing has been more wiſhed for by good men than a law to prevent (at leaſt) biſhops from ſetting leaſes for lives. I could name ten biſhopricks in England, whoſe revenues, one with another, do not amount to 600 l. a-year for each: And if his Lordſhip's, for inſtance, would be above ten times the value when the lives are expired, I ſhould think the overplus would not be ill diſpoſed towards an augmentation of ſuch as are now ſhamefully poor. But I do aſſert, that ſuch an expedient was not always thought Popiſh and dangerous by this Right Reverend Hiſtorian. I have had the honour formerly to converſe with him; and he hath told me ſeveral years ago, that he lamented extremely the power which biſhops had of letting leaſes for lives; whereby, as he ſaid, they were utterly deprived of raiſing their revenues, whatever alterations might happen in the value of money by length of time. I think the reproach of betraying private converſation will not upon this account be laid to my charge. Neither do I believe he would have changed his opinion upon any ſcore, but to take up another more agreeable to maxims of his party, "That the leaſt addition of property to the "church is one ſtep towards Popery."

The Biſhop goes on with much earneſtneſs and prolixity to prove, that the Pope's confirmation of the church-lands to thoſe who held them by King Henry's donation, was null and fraudu-

lent; which is a point that, I believe, no Proteſtant in England would give three-pence to have his choice, whether it ſhould be true or falſe. It might indeed ſerve as a paſſage in his hiſtory, among a thouſand other inſtances, to detect the knavery of the court of Rome. But I aſk, where could be the uſe of it in this introduction? or why all this haſte in publiſhing it at this juncture; and ſo out of all method, apart, and before the work itſelf? He gives his reaſons in very plain terms. We are now, it ſeems, "in more danger of Popery, than towards the "end of King Charles II's reign. That ſet of "men (the Tories) is ſo impiouſly corrupted in "the point of religion, that no ſcene of cruelty "can frighten them from leaping into it, and "perhaps from acting ſuch a part in it as may "be aſſigned them." He doubts whether the high-church clergy have any principles; and therefore will be ready to turn off their wives, and look on the fires kindled in Smithfield as an amiable view. Theſe are the facts he all along takes for granted, and argues accordingly. Therefore, in deſpair of diſſuading the nobility and gentry of the land from introducing Popery by any motives of honour, religion, alliance, or mercy, he aſſures them, "that the Pope hath "not duly confirmed their tithes to the church-"lands in their poſſeſſion;" which therefore muſt be infallibly reſtored as ſoon as that religion is eſtabliſhed among us.

Thus, in his Lordſhip's opinion, there is nothing

ing wanting to make the majority of the king-
om, both for number, quality, and poſſeſſion,
mediately embrace Popery, except a firm bull
om the Pope to ſecure the abbey and other
urch-lands, and tithes, to the preſent pro-
ietors and their heirs. If this only difficulty
uld now be adjuſted, the Pretender would be
ſtored next ſeſſion, the Two Houſes reconciled
the church of Rome againſt Eaſter term, and
e fires lighted in Smithfield by Midſummer.
ch horrible calumnies againſt a nation are not
e leſs injurious to decency, good-nature,
uth, honour, and religion, becauſe they may
: vented with ſafety; and I will appeal to any
ader of common underſtanding, whether this
: not the moſt natural and neceſſary deduction
om the paſſages I have cited and referred to.

Yet all this is but friendly dealing, in com-
riſon with what he affords the clergy upon the
me article. He ſuppoſes that whole Reverend
ody, who differ from him in principles of
urch or ſtate, ſo far from diſliking Popery up-
n the above-mentioned motives of perjury,
itting their wives, or burning their relations,
at the hopes of enjoying the abbey-lands would
on bear down all ſuch conſiderations, and be
n effectual incitement to their perverſion: And
he goes gravely on, as with the only argu-
ent which he thinks can have any force, to
ſſure them, that the "parochial prieſts in Ro-
man-Catholic countries are much poorer than
in ours; the ſeveral orders of regulars, and

" the magnificence of their church, devouring
" all their treaſure; and, by conſequence, their
" hopes are vain of expecting to be richer after
" the introduction of Popery."

But, after all, his Lordſhip deſpairs that ever this argument will have any force with our abominable clergy; becauſe, to uſe his own words, " they are an inſenſible and degenerate race, " who are thinking of nothing but their preſent " advantages; and, ſo that they may now ſupport a luxurious and brutal courſe of irregular " and voluptuous practices, they are eaſily hired " to betray their religion, to ſell their country " and give up that liberty, and thoſe properties " which are the preſent felicities and glories of " this nation."

He ſeems to reckon all theſe evils as matters fully determined on, and therefore falls into the laſt uſual form of deſpair, by threatening the authors of theſe miſeries with " laſting infamy, and " the curſes of poſterity upon perfidious betrayers of their truſt."

Let me turn this paragraph into vulgar language, for the uſe of the poor, and ſtrictly adhere to the ſenſe of the words. I believe it may be faithfully tranſlated in the following manner: " The bulk of the clergy, and one third of the " biſhops, are ſtupid ſons of whores, who think " of nothing but getting money as ſoon as they " can: If they may but procure enough to ſupply them in gluttony, drunkenneſs, and whoring, they are ready to turn traitors to God " and

" and their country, and make their fellow-ſub-
" jects ſlaves." The reſt of the period, about threatening infamy, and the curſes of poſterity, upon ſuch dogs and villains, may ſtand as it doth, in the Biſhop's own phraſe; and ſo make the paragraph all of a piece.

I will engage, on the other ſide, to paraphraſe all the rogues and raſcals in the *Engliſhman*, ſo as to bring them up exactly to his Lordſhip's ſtyle. But, for my own part, I much preſer the plain Billingſgate way of calling names, becauſe it expreſſeth our meaning full as well, and would ſave abundance of time which is loſt by circumlocution: So, for inſtance, John Dunton, who is retained on the ſame ſide with the Biſhop, calls my Lord Treaſurer and Lord Bolingbroke traitors, whoremongers, and Jacobites; which three words coſt our Right Reverend Author thrice as many lines to define them; and I hope his Lordſhip doth not think there is any difference, in point of morality, whether a man calls me traitor in one word, or ſays I am one hired to betray my religion, and ſell my country.

I am not ſurpriſed to ſee the Biſhop mention with contempt all convocations of the clergy; for Toland, Aſgil, Monmouth, Collins, Tindal, and others of the fraternity, talk the very ſame language. His Lordſhip confeſſeth he is not inclined to expect much from the aſſemblies of clergymen. There lies the misfortune: for if he and ſome more of his order would correct their

inclinations, a great deal of good might be expected from ſuch aſſemblies; as much as they are now cramped by that ſubmiſſion which a corrupt clergy brought upon their innocent ſucceſſors. He "will not deny that his copiouſneſs "in theſe matters is, in his own opinion, one of "the meaneſt parts of his new work." I will agree with him, unleſs he happens to be more copious in any thing elſe. However, it is not eaſy to conceive, why he ſhould be ſo copious upon a ſubject he ſo much deſpiſeth, unleſs it were to gratify his talent of railing at the clergy; in the number of whom he diſdains to be reckoned, becauſe he is a biſhop; for it is a ſtyle I obſerve ſome prelates have fallen into of late years, to talk of clergymen as if themſelves were not of the number. You will read in many of their ſpeeches at Dr Sacheverel's trial, expreſſions to this or the like effect: "My Lords, if clergymen "be ſuffered," &c. wherein they ſeem to have reaſon; I am pretty confident, that a great majority of the clergy were heartily inclined to diſown any relation they had to the managers in lawn. However, it was a confounding argument againſt Preſbytery, that thoſe prelates, who are moſt ſuſpected to lean that way, treated their inferior brethren with haughtineſs, rigour, and contempt: although, to ſay the truth, nothing better could be hoped for; becauſe I believe it may paſs for an univerſal rule, that in every dioceſe governed by biſhops of the Whig ſpecies, the clergy (eſpecially the poorer ſort) are under

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double diſcipline, and the laity left to themſelves. The opinion of Sir Thomas Moore, which he produceth to prove the ill conſequences or inſignificancy of convocations, advanceth no ſuch thing; but ſays, "If the clergy aſſembled often, "and might act as other aſſemblies of clergy in "Chriſtendom, much good might have come;" but the misfortune lay "in their long diſuſe, and "that in his own, and a good part of his father's "time, they never came together, except at the "command of the prince."

I ſuppoſe his Lordſhip thinks there is ſome original impediment in the ſtudy of divinity, or ſecret incapacity in a gown and caſſock without lawn, which diſqualifies all inferior clergymen from debating upon ſubjects of doctrine or diſcipline in the church. It is a famous ſaying of his, That "he looks upon every layman to be "an honeſt man, until he is by experience con-"vinced to the contrary; and on every clergy-"man as a knave, until he finds him to be an "honeſt man." What opinion then muſt we have of a lower houſe of convocation; where, I am confident, he will hardly find three perſons that ever convinced him of their honeſty, or will ever be at the pains to do it? Nay, I am afraid they would think ſuch a conviction might be no very advantageous bargain, to gain the character of an honeſt man with his Lordſhip, and loſe it with the reſt of the world.

In the famous concordate that was made between Francis I. of France and Pope Leo X. the Biſhop

Biſhop tells us, that "the King and Pope came "to a bargain, by which they divided the liber- "ties of the Gallican church between them, and "indeed quite enſlaved it." He intends, in the third part of his hiſtory, which he is going to publiſh, "to open this whole matter to the world." In the mean time, he mentions ſome ill conſe- quences to the Gallican church from that con- cordate, which are worthy to be obſerved. "The "church of France became a ſlave; and this "change in their conſtitution put an end, not "only to national, but even to provincial ſynods, "in that kingdom. The aſſemblies of the clergy "there meet now only to give ſubſidies," &c. And he ſays, "Our nation may ſee by that pro- "ceeding what it is to deliver up the eſſential "liberties of a free conſtitution to a court."

All I can gather from this matter is, that our King Henry made a better bargain than his contemporary Francis, who divided the liberties of the church between himſelf and the Pope, while the King of England ſeized them all to himſelf. But how comes he to number the want of ſynods in the Gallican church among the grievances of that concordate, and as a mark of their ſlavery, ſince he reckons all convocations of the clergy in England to be uſeleſs and dangerous? Or what difference, in point of liberty, was there be- tween the Gallican church under Francis, and the Engliſh under Harry? For the latter was as much a Papiſt as the former, unleſs in the point of obedience to the ſee of Rome; and

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in every quality of a good man, or a good prince, (except perſonal courage, wherein both were equal), the French monarch had the advantage, by as many degrees as is poſſible for one man to have over another.

Henry VIII. had no manner of intention to change religion in his kingdom. He continued to perſecute and burn Proteſtants, after he had caſt off the Pope's ſupremacy; and I ſuppoſe his ſeizure of eccleſiaſtical revenues (which Francis never attempted) cannot be reckoned as a mark of the church's liberty. By the quotation the Biſhop ſets down to ſhew the ſlavery of the French church, he repreſents it as a grievance, that "biſhops are not now elected there as formerly, but wholly appointed by the prince; and "that thoſe made by the court have been ordinarily the chief advancers of ſchiſms, hereſies, "and oppreſſions of the church." He cites another paſſage from a Greek writer, and plainly inſinuates, that it is juſtly applicable to her Majeſty's reign: "Princes chuſe ſuch men to that "charge, (of a biſhop), who may be their "ſlaves, and in all things obſequious to what "they preſcribe, and may lie at their feet, and "have not ſo much as a thought contrary to "their commands."

Theſe are very ſingular paſſages for his Lordſhip to ſet down, in order to ſhew the diſmal conſequences of the French concordate, by the ſlavery of the Gallican church compared with the freedom of ours. I ſhall not enter into a long

long diſpute, whether it were better for religion, that biſhops ſhould be choſen by the clergy or people, or both together. I believe our author would give his vote for the ſecond, (which however would not have been of much advantage to himſelf, and ſome others that I could name); but I aſk, whether biſhops are any more elected in England than in France? And the want of ſynods are, in his own opinion, rather a bleſſing than a grievance; unleſs he will affirm, that more good can be expected from a Popiſh ſynod than an Engliſh convocation. Did the French clergy ever receive a greater blow to their liberties, than the ſubmiſſion made to Henry VIII. or ſo great a one as the ſeizure of their lands? The Reformation owed nothing to the good intentions of King Henry. He was only an inſtrument of it (as the logicians ſpeak) by accident; nor doth he appear, throughout his whole reign, to have had any other views than thoſe of gratifying his inſatiable love of power, cruelty, oppreſſion, and other irregular appetites. But this kingdom, as well as many other parts of Europe, was at that time generally weary of the corruptions and impoſitions of the Roman court and church, and diſpoſed to receive thoſe doctrines which Luther and his followers had univerſally ſpread. Cranmer the Archbiſhop, Cromwell, and others of the court, did ſecretly embrace the Reformation; and the King's abrogating the Pope's ſupremacy, made the people in general run into the new doctrine with greater freedom, becauſe they hoped

ped to be ſupported in it by the authority and example of their prince; who diſappointed them ſo far, that he made no other ſtep than rejecting the Pope's ſupremacy, as a clog upon his own power and paſſions; but retained every corruption beſides, and became a cruel perſecutor, as well of thoſe who denied his own ſupremacy, as of all others who profeſſed any Proteſtant doctrine. Neither hath any thing diſguſted me more, in reading the hiſtories of thoſe times, than to ſee one of the worſt princes of any age or country celebrated as an inſtrument in that glorious work of the Reformation.

The Biſhop, having gone over all the matters that properly fall within his introduction, proceeds to expoſtulate with ſeveral ſorts of people. Firſt, with Proteſtants who are no Chriſtians; ſuch as Atheiſts, Deiſts, Free-thinkers, and the like enemies to Chriſtianity: But theſe he treats with the tenderneſs of a friend, becauſe they are all of them of ſound Whig principles in church and ſtate. However, to do him juſtice, he lightly toucheth ſome old topics for the truth of the goſpel; and concludes, by "wiſhing that the "Free-thinkers would conſider well, if (*Anglice*, "whether) they think it is poſſible to bring a "nation to be without any religion at all, and "what the conſequences of that may prove;" and in caſe they allow the negative, he gives it clearly for Chriſtianity.

Secondly, he applieth himſelf (if I take his meaning right) to Chriſtian Papiſts, "who have

"a taſte of liberty;" and deſires them to "compare the abſurdity of their own religion with the "reaſonableneſs of the reformed;" againſt which, as good luck would have it, I have nothing to object.

Thirdly, he is ſomewhat rough againſt his own party, "who having taſted the ſweets of Proteſtant "liberty, can look back ſo tamely on Popery co-"ming on them;" it looks as if they were bewitched, or that the devil were in them, to be ſo negligent. "It is not enough that they re-"ſolve not to turn Papiſts themſelves; they "ought to awaken all about them, even the "moſt ignorant and ſtupid, to apprehend their "danger, and to exert themſelves with their "utmoſt induſtry to guard againſt it, and to re-"ſiſt it. If, after all their endeavours to pre-"vent it, the corruption of the age, and the art "and power of our enemies, prove too hard for "us; then, and not until then, we muſt ſubmit "to the will of God, and be ſilent, and prepare "ourſelves for all the extremities of ſuffering "and of miſery;" with a great deal more of the ſame ſtrain.

With due ſubmiſſion to the profound ſagacity of this prelate, who can ſmell Popery at five hundred miles diſtance, better than Fanaticiſm juſt under his noſe, I take leave to tell him, that this reproof to his friends for want of zeal and clamour againſt Popery, ſlavery, and the Pretender, is what they have not deſerved. Are the pamphlets and papers daily publiſhed by the ſublime

lime authors of his party full of any thing elſe? Are not the QUEEN, the miniſters, the majority of Lords and Commons, loudly taxed in print with this charge againſt them at full length? Is it not the perpetual echo of every Whig, coffeehouſe, and club? Have they not quartered Popery and the Pretender upon the peace and treaty of commerce; upon the poſſeſſing, and quitting, and keeping, and demoliſhing of Dunkirk? Have they not clamoured, becauſe the Pretender continued in France, and becauſe he left it? Have they not reported, that the town ſwarmed with many thouſand Papiſts; when, upon ſearch, there were never found ſo few of that religion in it before? If a clergyman preacheth obedience to the higher powers, is he not immediately traduced as a Papiſt? Can mortal man do more? To deal plainly, my Lord, your friends are not ſtrong enough yet to make an inſurrection; and it is unreaſonable to expect one from them, until their neighbours be ready.

My Lord, I have a little ſeriouſneſs at heart upon this point, where your Lordſhip affects to ſhew ſo much. When you can prove, that one ſingle word hath ever dropt from any miniſter of ſtate, in public or private, in favour of the Pretender or his cauſe; when you can make it appear, that, in the courſe of this adminiſtration, ſince the QUEEN thought fit to change her ſervants, there hath one ſtep been made towards weakening the Hanover title, or giving the leaſt countenance to any other whatſoever; then, and

not until then, go dry your chaff and ſtubble, give fire to the zeal of your faction, and reproach them with lukewarmneſs.

Fourthly, the Biſhop applies himſelf to the Tories in general; taking it for granted, after his charitable manner, that they are all ready prepared to introduce Popery. He puts an excuſe into their mouths, by which they would endeavour to juſtify their change of religion. "Popery is not what it was before the Reformation; things are now much mended, and further corrections might be expected, if we would enter into a treaty with them. In particular, they ſee the error of proceeding ſeverely with heretics; ſo that there is no reaſon to apprehend the returns of ſuch cruelties as were practiſed an age and a half ago."

This he aſſures us, is a plea offered by the Tories in defence of themſelves, for going about at this juncture to eſtabliſh the Popiſh religion among us. What argument doth he bring to prove the fact itſelf?

Quibus indiciis, quo teſte probavit?
Nil horum: verboſa et grandis epiſtola venit.

Nothing but this tedious introduction, wherein he ſuppoſeth it all along as a thing granted. That there might be a perfect union in the whole Chriſtian church, is a bleſſing which every good man wiſheth, but no reaſonable man can hope. That the more polite Roman-Catholics have, in ſeveral places, given up ſome of their ſuperſtitious

tious fopperies, particularly concerning legends, relics, and the like, is what nobody denies. But the material points in difference between us and them are univerſally retained and aſſerted in all their controverſial writings. And if his Lordſhip really thinks, that every man who differs from him, under the name of a Tory, in ſome church and ſtate opinions, is ready to believe tranſubſtantiation, purgatory, the infallibility of Pope or councils, to worſhip ſaints and angels, and the like; I can only pray God to enlighten his underſtanding, or graft in his heart the firſt principles of charity; a virtue which ſome people ought not by any means wholly to renounce, becauſe it covereth a multitude of ſins.

Fifthly, the Biſhop applies himſelf to his own party in both Houſes of parliament, whom he exhorts to "guard their religion and liberty "againſt all danger, at what diſtance ſoever it "may appear. If they are abſent and remiſs on "critical occaſions;" that is to ſay, if they do not attend cloſe next ſeſſions to vote, upon all occaſions whatever, againſt the proceedings of the QUEEN and her miniſtry; "or if any views "of advantage to themſelves prevail on them;" in other words, if any of them vote for the bill of commerce, in hopes of a place or a penſion, a title or a garter, "God may work a deliverance "for us another way, (that is to ſay, by inviting the Dutch); but they and their families," *i. e.* thoſe who are negligent, or revolters, "ſhall "periſh." By which is meant, they ſhall be

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hanged, as well as the preſent miniſtry and their abetters, as ſoon as we recover our power "becauſe they let in idolatry, ſuperſtition, and "tyranny;" becauſe they ſtood by, and ſuffered the peace to be made, the bill of commerce to paſs, and Dunkirk to lie undemoliſhed longer than we expected, without raiſing a rebellion.

His laſt application is to the Tory clergy, a parcel of "blind, ignorant, dumb, ſleeping, "greedy, drunken dogs." A pretty artful Epiſcopal method is this, of calling his brethern as many injurious names as he pleaſeth. It is but quoting a text of ſcripture, where the characters of evil men are deſcribed, and the thing is done; and at the ſame time the appearances of piety and devotion preſerved. I would engage, with the help of a good concordance, and the liberty of perverting holy writ, to find out as many injurious appellations, as the *Engliſhman* throws out in any of his politic papers, and apply them to thoſe perſons "who call good evil, and evil "good;" to thoſe who cry without cauſe, "Every man to his tent, O Iſrael! and to thoſe "who curſe the Queen in their hearts!"

Theſe decent words, he tells us, make up a "lively deſcription of ſuch paſtors as will not "ſtudy controverſy, nor know the depths of Sa-"tan." He means, I ſuppoſe, the controverſy between us and the Papiſts: For as to the Free-thinkers, and Diſſenters of every denomination, they are ſome of the beſt friends to the cauſe. Now, I have been told, there is a body of that kind

kind of controverſy publiſhed by the London divines, which is not to be matched in the world. I believe likewiſe there is a good number of the clergy at preſent thoroughly verſed in that ſtudy. After which I cannot but give my judgment, that it would be a very idle thing for paſtors in general to buſy themſelves much in diſputes againſt Popery; it being a dry heavy employment of the mind at beſt, eſpecially when, God be thanked, there is ſo little occaſion for it in the generality of pariſhes throughout the kingdom, and muſt be daily leſs and leſs by the juſt ſeverity of the laws, and the utter averſion of our people for that idolatrous ſuperſtition.

If I might be ſo bold to name thoſe who have the honour to be of his Lordſhip's party, I would venture to tell him, the paſtors have much more occaſion to ſtudy controverſies againſt the ſeveral claſſes of Free-thinkers and Diſſenters; the former (I beg his Lordſhip's pardon for ſaying ſo) being a little worſe than Papiſts, and both of them more dangerous at preſent to our conſtitution both in church and ſtate. Not that I think Preſbytery ſo corrupt a ſyſtem of Chriſtian religion as Popery, I believe it is not above one-third as bad; but I think the Preſbyterians, and their clans of other Fanatics, of Free-thinkers and Atheiſts that dangle after them, are as well inclined to pull down the preſent eſtabliſhment of monarchy and religion, as any ſet of Papiſts in Chriſtendom; and therefore that our danger, as things now ſtand, is infinitely greater from

our Proteſtant enemies; becauſe they are much more able to ruin us, and full as willing. There is no doubt but Preſbytery and a commonwealth are leſs formidable evils than Popery, ſlavery and the Pretender; for if the Fanatics were in power, I ſhould be in more apprehenſion of being ſtarved than burned. But there are probably in England forty Diſſenters of all kinds, including their brethren the Free-thinkers, for one Papiſt; and allowing one Papiſt to be as terrible as three Diſſenters, it will appear by arithmetic, that we are thirteen times and one-third more in danger of being ruined by the latter than the former.

The other qualification neceſſary for all paſtors, if they will not be blind, ignorant, greedy, drunken dogs, *&c.* is to know the depths of Satan. This is harder than the former; that a poor gentleman ought not to be parſon, vicar, or curate of a pariſh, except he be cunninger than the devil. I am afraid it will be difficult to remedy this defect; for one manifeſt reaſon, becauſe whoever had only half the cunning of the devil, would never take up with a vicarage of ten pounds a-year, to live on at his eaſe, as my Lord expreſſeth it, but ſeek out for ſome better livelihood. His Lordſhip is of a nation very much diſtinguiſhed for that quality of cunning, (although they have a great many better), and I think he was never accuſed for wanting his ſhare. However, upon a trial of ſkill, I would venture to lay ſix to four on the devil's ſide, who muſt

he

be allowed to be at leaſt the older practitioner. Telling truth ſhames him, and reſiſtance makes him fly; but to attempt outwitting him, is to fight him at his own weapon, and conſequently no cunning at all. Another thing I would obſerve is, that a man may be in the depths of Satan, without knowing them all; and ſuch a man may be ſo far in Satan's depths, as to be out of his own. One of the depths of Satan is, to counterfeit an angel of light. Another, I believe, is, to ſtir up the people againſt their governors, by falſe ſuggeſtions of danger. A third is, to be a prompter to falſe brethren, and to ſend wolves about in ſheeps clothing. Sometimes he ſends Jeſuits about England in the habit and cant of Fanatics; at other times he hath Fanatic miſſionaries in the habits of ——. I ſhall mention but one more of Satan's depths, for I confeſs I know not the hundredth part of them; and that is, to employ his emiſſaries in crying out againſt remote imaginary dangers, by which we may be taken off from defending ourſelves againſt thoſe which are really juſt at our elbows.

But his Lordſhip draws towards a concluſion, and bids us "look about, to conſider the danger "we are in before it is too late;" for he aſſures us we are already going into ſome of the worſt parts of Popery. Like the man, who was ſo much in haſte for his new coat, that he put it on the wrong ſide out. "Auricular confeſſion, prieſt-"ly abſolution, and the ſacrifice of the maſs," have

have made great progreſs in England, and nobody hath obſerved it; ſeveral other Popiſh points "are carried higher with us than by the "prieſts themſelves:" and ſomebody, it ſeems, had the "impudence to propoſe an union with "the Gallican church." I have indeed heard, that Mr Leſlie publiſhed a diſcourſe to that purpoſe, which I have never ſeen; nor do I perceive the evil in propoſing an union between any two churches in Chriſtendom. Without doubt, Mr Leſlie is moſt unhappily miſled in his politics; but if he be the author of the late tract againſt Popery *, he hath given the world ſuch a proof of his ſoundneſs in religion, as many a biſhop ought to be proud of. I never ſaw the gentleman in my life. I know he is the ſon of a great and excellent prelate, who, upon ſeveral accounts, was one of the moſt extraordinary men of his age. Mr Leſlie hath written many uſeful diſcourſes upon ſeveral ſubjects; and hath ſo well deſerved of the Chriſtian religion, and the church of England in particular, that to accuſe him of impudence for propoſing an union in two very different faiths, is a ſtyle which I hope few will imitate. I deteſt Mr Leſlie's political principles as much as his Lordſhip can do for his heart; but I verily believe he acts from a miſtaken conſcience, and therefore I diſtinguiſh between the principles and the perſon. However, it is ſome mortification to me, when I ſee an avowed Nonjuror contribute more to the confounding of Popery, than could ever be

* The Caſe ſtated.

be done by a hundred thouſand ſuch introductions as this.

His Lordſhip ends with diſcovering a ſmall ray of comfort. "God be thanked, there are "many among us that ſtand upon the watch-"tower, and that give faithful warning; that "ſtand in the breach, and make themſelves a "wall for their church and country; that cry "to God day and night, and lie in the duſt "mourning before him, to avert thoſe judge-"ments that ſeem to haſten towards us. They "ſearch into the myſtery of iniquity that is "working among us, and acquaint themſelves "with that maſs of corruption that is in Pope-"ry." He prays, "that the number of them "may increaſe, and that he may be of that num-"ber, ready either to die in peace, or to ſeal "that doctrine he hath been preaching above "fifty years with his blood." This being his laſt paragraph, I have made bold to tranſcribe the moſt important parts of it. His deſign is to end after the manner of orators, with leaving the ſtrongeſt impreſſion poſſible upon the minds of his hearers. A great breach is made, the myſtery of Popiſh iniquity is working among us; may God avert thoſe judgments that are haſtening towards us! I am an old man, a preacher above fifty years; and I now expect, and am ready to die a martyr for the doctrines I have preached. What an amiable idea doth he here leave upon our minds of her Majeſty and her government! He hath been poring ſo long upon

upon Fox's book of martyrs, that he imagines himſelf living in the reign of Queen Mary, and is reſolved to ſet up for a knight-errant againſt Popery. Upon the ſuppoſition of his being in earneſt, (which I am ſure he is not), it would require but a very little more heat of imagination to make a hiſtory of ſuch a knight's adventures. What would he ſay to behold the fires kindled in Smithfield, and all over the town, on the 17th of November; to behold the Pope borne in triumph on the ſhoulders of the people, with a cardinal on the one ſide, and the Pretender on the other? He would never believe it was Queen Elizabeth's day, but that of her perſecuting ſiſter. In ſhort, how eaſily might a windmill be taken for the whore of Babylon, and a puppet-ſhew for a Popiſh proceſſion?

But enthuſiaſm is none of his Lordſhip's faculty. I am inclined to believe, he might be melancholy enough when he writ this introduction. The deſpair at his age of ſeeing a faction reſtored, to which he hath ſacrificed ſo great a part of his life; the little ſucceſs he can hope for in caſe he ſhould reſume thoſe high-church principles, in defence of which he firſt employed his pen; no viſible expectation of removing to Farnham or Lambeth; and, laſtly the misfortune of being hated by every one, who either wears the habit, or values the profeſſion of a clergyman: No wonder ſuch a ſpirit, in ſuch a ſituation, is provoked beyond the regards of truth, decency, religion, or ſelf-conviction. To do him juſtice,

he

he ſeems to have nothing elſe left, but to cry out, Halters, gibbets, faggots, inquiſition, Popery, ſlavery, and the Pretender. But in the mean time, he little conſiders what a world of miſchief he doth to his cauſe. It is very convenient for the preſent deſigns of that faction to ſpread the opinion of our immediate danger from Popery and the Pretender. His directors therefore ought, in my humble opinion, to have employed his Lordſhip in publiſhing a book, wherein he ſhould have affirmed, by the moſt ſolemn aſſeverations, that all things were ſafe and well: For the world hath contracted ſo ſtrong a habit of believing him backwards, that I am confident nine parts in ten of thoſe who have read or heard of his introduction, have ſlept in greater ſecurity ever ſince. It is like the melancholy tone of a watchman at midnight, who thumps with his pole as if ſome thief were breaking in; but you know by the noiſe that the door is faſt.

However, he thanks God there are many among us who ſtand in the breach. I believe they may: It is a breach of their own making; and they deſign to come forward, and ſtorm and plunder, if they be not driven back. They make themſelves a wall for their church and country. A ſouth wall, I ſuppoſe, for all the beſt fruit of the church and country to be nailed on. Let us examine this metaphor. The wall of our church and country is built of thoſe who love the conſtitution in both. Our domeſtic enemies undermine ſome parts of the wall, and place themſelves

themſelves in the breach, and then they cry
are the wall. We do not like ſuch patch-w
they build with untempered mortar: Nor car
ever cement with us, till they get better mat
and better workmen. God keep us from h
our breaches made up with ſuch rubbiſh! '
ſtand upon the watch-tower! They are in
pragmatical enough to do ſo; but who aſſi
them that poſt, to give us falſe intelligence, to a
us with falſe dangers, and ſend us to defend
gate, while their accomplices are breaking
another? "They cry to God day and nig
"avert the judgment of Popery, which ſeer
"haſten towards us." Then I affirm they
"hypocrites by day, and filthy dreamer
"night: when they cry unto him, he will
"hear them;" for they cry againſt the pla
dictates of their own conſcience, reaſon, an
lief.

But, laſtly, they lie in the duſt mourning
fore him. Hang me, if I believe that, unl
be figuratively ſpoken. But ſuppoſe it be
why do they lie in the duſt? Becauſe they
to raiſe it. For what do they mourn? V
for power, wealth, and places. There le
enemies of the QUEEN, and monarchy, an
church, lie, and mourn, and lick the duſt
ſerpents, till they are truly ſenſible of thei
gratitude, falſehood, diſobedience, ſlander, l
phemy, ſedition, and every evil work.

I cannot find in my heart to conclude, w

out offering his Lordſhip a little humble advice upon ſome certain points.

Firſt, I would adviſe him, if it be not too late in his life, to endeavour a little at mending his ſtyle, which is mighty defective in the circumſtances of grammar, propriety, politeneſs, and ſmoothneſs. I fancied at firſt it might be owing to the prevalence of his paſſion, as people ſputter out nonſenſe for haſte when they are in a rage. And indeed I believe this piece before me hath received ſome additional imperfections from that occaſion. But whoever hath heard his ſermons, or read his other tracts, will find him very unhappy in the choice and diſpoſition of his words; and, for want of variety, repeating them, eſpecially the particles, in a manner very grating to an Engliſh ear. But I confine myſelf to this introduction, as his laſt work; where, endeavouring at rhetorical flowers, he gives us only bunches of thiſtles; of which I could preſent the reader with a plentiful crop; but I refer him to every page and line of the pamphlet itſelf.

Secondly, I would moſt humbly adviſe his Lordſhip to examine a little into the nature of truth, and ſometimes to hear what ſhe ſays. I ſhall produce two inſtances among an hundred. When he aſſerts, that we are "now in more "danger of Popery than towards the end of "King Charles II.'s reign," and gives the broadeſt hints that the QUEEN, the miniſtry, the parliament, and the clergy, are juſt going to introduce it; I deſire to know, whether he really

thinks truth is of his ſide, or whether he be not ſure ſhe is againſt him? If the latter, then truth and he will be found in two different ſtories; and which are we to believe? Again, when he gravely adviſes the Tories not to light the fires in Smithfield, and goes on, in twenty places already quoted, as if the bargain was made for Popery and ſlavery to enter; I aſk again, Whether he hath rightly conſidered the nature of truth? I deſire to put a parallel caſe. Suppoſe his Lordſhip ſhould take it into his fancy to write and publiſh a letter to any gentleman of no infamous character for his religion or morals; and there adviſe him with great earneſtneſs not to rob or fire churches, raviſh his daughter, or murder his father; ſhew him the ſin and the danger of theſe enormities; that if he flattered himſelf he could eſcape in diſguiſe, or bribe his jury, he was grievouſly miſtaken; that he muſt in all probability forfeit his goods and chattels, die an ignominious death, and be curſed by poſterity: Would not ſuch a gentleman juſtly think himſelf highly injured, although his Lordſhip did not affirm, that the ſaid gentleman had pick-locks or combuſtibles ready; that he had attempted his daughter, and drawn his ſword againſt his father in order to ſtab him? Whereas, in the other caſe, this writer affirms over and over, that all attempts for introducing Popery and ſlavery are already made, the whole buſineſs concerted, and that little leſs than a miracle can prevent our ruin.

Thirdly, I could heartily wiſh his Lordſhip would

would not undertake to charge the opinions of one or two, and thoſe probably Nonjurors, upon the whole body of the nation that differs from him. Mr Leſlie writ a propoſal for an union with the Gallican church; ſomebody elſe hath carried the neceſſity of prieſthood in the point of baptiſm farther than Popery; a third hath aſſerted the independency of the church on the ſtate, and in many things arraigned the ſupremacy of the crown: Then he ſpeaks in a dubious inſinuating way, as if ſome other Popiſh tenets had been already advanced; and at laſt concludes in this affected ſtrain of deſpondency, What will all theſe things end in? and on what deſign are they driven? Alas! it is too viſible. It is as clear as the ſun that theſe authors are encouraged by the miniſtry, with a deſign to bring in Popery; and in Popery all theſe things will end.

I never was ſo uncharitable to believe, that the whole party, of which his Lordſhip profeſſeth himſelf a member, had a real formed deſign of eſtabliſhing Atheiſm among us. The reaſon why the Whigs have taken the Atheiſts or Freethinkers into their body is, becauſe they wholly agree in their political ſchemes, and differ very little in church-power and diſcipline. However, I could turn the argument againſt his Lordſhip with very great advantage, by quoting paſſages from fifty pamphlets, wholly made up of Whiggiſm and Atheiſm, and then conclude, What

will all theſe things end in? and on what deſi
are they driven? Alas! it is too viſible.

Laſtly, I would beg his Lordſhip not to be
exceedingly outrageous upon the memory of t
dead, becauſe it is highly probable that in a ve
ſhort time he will be one of the number. I
hath in plain words given Mr Wharton the ch
racter of a moſt malicious, revengeful, treach
rous, lying, mercenary villain. To which I ſh
only ſay, that the direct reverſe of this amia
deſcription is what appears from the works
that moſt learned divine, and from the accou
given me by thoſe who knew him much bet
than the Biſhop ſeems to have done. I med
not with the moral part of this treatment. G
Almighty forgive his Lordſhip this manner
revenging himſelf; and then there will be l
little conſequence from an accuſation, which
dead cannot feel, and which none of the liv
will believe.

A complete COLLECTION of GENTEEL and INGENIOUS CONVERSATION, according to the moſt polite mode and method now uſed at court, and in the beſt companies of England *.

IN THREE DIALOGUES.

By SIMON WAGSTAFF, Eſq;

An INTRODUCTION.

AS my life hath been chiefly ſpent in conſulting the honour and welfare of my country for more than forty years paſt, not without anſwerable ſucceſs, if the world and my friends have not flattered me; ſo there is no point wherein I have ſo much laboured, as that of improving and poliſhing all parts of converſation between perſons of quality, whether they meet by accident or invitation, at meals, tea, or viſits, mornings, noons, or evenings.

* This treatiſe appears to have been written with the ſame view as the *Critical Eſſay on the Faculties of the Mind* (Vol. VI.) but upon a more general plan. The ridicule which is there confined to literary compoſition, is here extended to converſation: But its object is the ſame in both; the repetition of quaint phraſes, picked up by rote either from the living or the dead, and applied upon every occaſion to conceal ignorance or ſtupidity, or to prevent the labour of thought to produce native ſentiment, and combine ſuch words as will preciſely expreſs it. *Hawkeſ.*

before he ventured to publiſh them: And finding that I ſtill received ſome additional flowers of wit and language, although in a very ſmall number, I determined to defer the publication, to purſue my deſign, and exhauſt, if poſſible, the the whole ſubject, that I might preſent a complete ſyſtem to the world. For I am convinced by long experience, that the critics will be as ſevere as their old envy againſt me can make them. I foreſee they will object, that I have inſerted many anſwers and replies which are neither witty, humourous, polite, nor authentic; and have omitted others that would have been highly uſeful, as well as entertaining. But let them come to particulars, and I will boldly engage to confute their malice.

For theſe laſt ſix or ſeven years, I have not been able to add above nine valuable ſentences to enrich my collection: From whence I conclude, that what remains will amount only to a trifle. However, if, after the publication of this work, any lady or gentleman, when they have read it, ſhall find the leaſt thing of importance omitted, I deſire they will pleaſe to ſupply my defects, by communicating to me their diſcoveries; and their letters may be directed to Simon Wagſtaff, Eſq; at his lodgings next door to the Glouceſterhead in St James's ſtreet, (paying the poſtage). In return of which favour, I ſhall make honourable mention of their names in a ſhort preface to the ſecond edition.

In the mean time, I cannot but with ſome pride,

pride, and much pleaſure, congratulate with my dear country, which hath outdone all the nations of Europe in advancing the whole art of converſation to the greateſt height it is capable of reaching; and therefore, being entirely convinced that the collection I now offer to the public is full and complete, I may at the ſame time boldly affirm, that the whole genius, humour, politeneſs, and eloquence of England are ſummed up in it. Nor is the treaſure ſmall, wherein are to be found at leaſt a thouſand ſhining queſtions, anſwers, repartees, replies, and rejoinders, fitted to adorn every kind of diſcourſe that an aſſembly of Engliſh ladies and gentlemen, met together for their mutual entertainment, can poſſibly want; eſpecially when the ſeveral flowers ſhall be ſet off and improved by the ſpeakers, with every circumſtance of preface and circumlocution, in proper terms; and attended with praiſe, laughter, or admiration.

There is a natural, involuntary diſtortion of the muſcles, which is the anatomical cauſe of laughter; but there is another cauſe of laughter which decency requires, and is the undoubted mark of a good taſte, as well as of a polite obliging behaviour; neither is this to be acquired without much obſervation, long practice, and a ſound judgment. I did therefore once intend, for the eaſe of the learner, to ſet down in all parts of the following dialogues, certain marks, aſteriſks, or *nota bene's*, (in Engliſh, *mark-wells*), after moſt queſtions, and every reply or anſwer;

anſwer; directing exactly the moment when one, two, or all the company are to laugh; but having duly conſidered, that this expedient would too much enlarge the bulk of the volume, and conſequently the price, and likewiſe that ſomething ought to be left for ingenious readers to find out; I have determined to leave that whole affair, although of great importance, to their own diſcretion.

The reader muſt learn by all means to diſtinguiſh between proverbs, and thoſe polite ſpeeches which beautify converſation: For as to the former, I utterly reject them out of all ingenious diſcourſe. I acknowledge indeed, that there may poſſibly be found in this treatiſe a few ſayings, among ſo great a number of ſmart turns of wit and humour as I have produced, which have a proverbial air: However, I hope it will be conſidered, that even theſe were not originally proverbs, but the genuine productions of ſuperior wits to embelliſh and ſupport converſation; from whence, with great impropriety, as well as plagiariſm, (if you will forgive a hard word), they have moſt injuriouſly been transferred into proverbial maxims; and therefore in juſtice ought to be reſumed out of vulgar hands, to adorn the drawing-rooms of princes, both male and female, the levees of great miniſters, as well as the toilets and tea-tables of the ladies.

I can faithfully aſſure the reader, that there is not one ſingle witty phraſe in this whole collection, which hath not received the ſtamp and approbation

approbation of at leaſt one hundred years, and how much longer it is hard to determine: He may therefore be ſecure to find them all genuine, ſterling, and authentic.

But before this elaborate treatiſe can become of univerſal uſe and ornament to my native country, two points, that will require time and much application, are abſolutely neceſſary.

For, firſt, whatever perſon would aſpire to be completely witty, ſmart, humourous, and polite, muſt by hard labour be able to retain in his memory every ſingle ſentence contained in this work, ſo as never to be once at a loſs in applying the right anſwers, queſtions, repartees, and the like, immediately, and without ſtudy or heſitation.

And ſecondly, after a lady or gentleman hath ſo well overcome this difficulty, as never to be at a loſs upon any emergency, the true management of every feature, and almoſt of every limb, is equally neceſſary; without which an infinite number of abſurdities will inevitably enſue. For inſtance, there is hardly a polite ſentence in the following dialogues which doth not abſolutely require ſome peculiar graceful motion in the eyes, or noſe, or mouth, or forehead, or chin, or ſuitable toſs of the head, with certain offices aſſigned to each hand; and in ladies the whole exerciſe of the fan, fitted to the energy of every word they deliver; by no means omitting the various turns and cadence of the voice, the twiſtings and movements, and different

ferent poſtures of the body, the ſeveral kinds and gradations of laughter, which the ladies muſt daily practiſe by the looking-glaſs, and conſult upon them with their waiting-maids.

My readers will ſoon obſerve what a great compaſs of real and uſeful knowledge this ſcience includes; wherein, although nature, aſſiſted by a genius, may be very inſtrumental, yet a ſtrong memory and conſtant application, together with example and precept, will be highly neceſſary. For theſe reaſons I have often wiſhed, that certain male and female inſtructors, perfectly verſed in this ſcience, would ſet up ſchools for the inſtruction of young ladies and gentlemen therein.

I remember, about thirty years ago, there was a Bohemian woman, of that ſpecies commonly known by the name of *gypſies*, who came over hither from France, and generally attended Isaac the dancing-maſter, when he was teaching his art to miſſes of quality; and, while the young ladies were thus employed, the Bohemian, ſtanding at ſome diſtance, but full in their ſight, acted before them all proper airs, and heavings of the head, and motions of the hands, and twiſtings of the body; whereof you may ſtill obſerve the good effects in ſeveral of our elder ladies.

After the ſame manner, it were much to be deſired that ſome expert gentlewoman, gone to decay, would ſet up public ſchools, wherein young girls of quality, or great fortunes, might firſt be taught

ught to repeat this following ſyſtem of con-
rſation, which I have been at ſo much pains
compile; and then to adapt every feature of
eir countenances, every turn of their hands,
ery ſcrewing of their bodies, every exerciſe
their fans, to the humour of the ſentences
ey hear or deliver in converſation: But above
l to inſtruct them in every ſpecies and degree
laughing in the proper ſeaſons at their own
it, or that of the company. And if the ſons
the nobility and gentry, inſtead of being ſent
common ſchools, or put into the hands of
tors at home, to learn nothing but words,
ere conſigned to able inſtructors in the ſame
t, I cannot find what uſe there could be of
oks, except in the hands of thoſe who are to
ake learning their trade, which is below the
gnity of perſons born to titles or eſtates.

It would be another infinite advantage, that,
y cultivating this ſcience, we ſhould wholly a-
id the vexations and impertinence of pedants,
ho affect to talk in a language not to be under-
ood; and whenever a polite perſon offers acci-
entally to uſe any of their jargon-terms, have
e preſumption to laugh at us for pronouncing
oſe words in a genteeler manner. Whereas I
o here affirm, that whenever any fine gentle-
an or lady condeſcends to let a hard word paſs
ut of their mouths, every ſyllable is ſmoothed
nd poliſhed in the paſſage: And it is a true mark
f politeneſs, both in writing and reading, to
ary the orthography as well as the ſound; be-

 cauſe

vaſe we are infinitely better judges of what will pleaſe a diſtinguiſhing ear, than thoſe who call themſelves ſcholars, can poſſibly be; who, conſequently, ought to correct their books, and manner of pronouncing, by the authority of our example, from whoſe lips they proceed with infinitely more beauty and ſignificancy.

But, in the mean time, until ſo great, ſo uſeful, and ſo neceſſary a deſign can be put in execution, (which, conſidering the good diſpoſition of our country at preſent, I ſhall not deſpair of living to ſee), let me recommend the following treatiſe, to be carried about as a pocket-companion, by all gentlemen and ladies, when they are going to viſit or dine, or drink tea; or where they happen to paſs the evening without cards, (as I have ſometimes known it to be the caſe, upon diſappointments or accidents unforeſeen); deſiring they would read their ſeveral parts in their chairs or coaches, to prepare themſelves for every kind of converſation that can poſſibly happen.

Although I have, in juſtice to my country, allowed the genius of our people to excel that of any other nation upon earth, and have confirmed this truth by an argument not to be controuled, I mean by producing ſo great a number of witty ſentences in the enſuing dialogues, all of undoubted authority, as well as of our own production; yet I muſt confeſs at the ſame time, that we are wholly indebted for them to our anceſtors; at leaſt, for as long as my memory reach-

-eth,

eth, I do not recollect one new phraſe of importance to have been added; which defect in us moderns I take to have been occaſioned by the introduction of cant-words in the reign of King Charles II. And thoſe have ſo often varied, that hardly one of them, of above a year's ſtanding, is now intelligible; nor any where to be found, excepting a ſmall number ſtrewed here and there in the comedies and other fanatic writings of that age.

The honourable Colonel James Graham, my old friend and companion, did likewiſe, towards the end of the ſame reign, invent a ſet of words and phraſes, which continued almoſt to the time of his death. But, as theſe terms of art were adapted only to courts and politicians, and extended little farther than among his particular acquaintances, (of whom I had the honour to be one), they are now almoſt forgotten.

Now did the late D. of R——and E. of E—— ſucceed much better, although they proceeded no farther than ſingle words; whereof except bite, bamboozle, and one or two more, the whole vocabulary is antiquated.

The ſame fate hath already attended thoſe other town-wits, who furniſh us with a great variety of new terms, which are annually changed, and thoſe of the laſt ſeaſon ſunk in oblivion. Of theſe I was once favoured with a complete liſt, by the Right Honourable the Lord and Lady H——, with which I made a conſiderable figure one ſummer in the country; but returning

up to town in winter, and venturing to pr
them again, I was partly hooted, and part
underſtood.

The only invention of late years, which
any way contributed towards politeneſs i
courſe, is that of abbreviating or reducing
of many ſyllables into one, by lopping of th
This refinement having begun about the ti
the Revolution, I had ſome ſhare in the h
of promoting it; and I obſerve, to my great
faction, that it makes daily advancements,
I hope in time will raiſe our language t
utmoſt perfection: Although I muſt confe
avoid obſcurity, I have been very ſparing o
ornament in the following dialogues.

But as for phraſes invented to cultivate
verſation, I defy all the clubs or coffeehou
this town to invent a new one equal in wi
mour, ſmartneſs, or politeneſs, to the very
of my ſet; which clearly ſhews, either th
are much degenerated, or that the whole
of materials hath been already employe
would willingly hope, as I do confident
lieve the latter; becauſe, having myſelf
veral months racked my invention to enric
treaſure (if poſſible) with ſome additions
own, (which, however, ſhould have been p
in a different character, that I might n
charged with impoſing upon the public), a
ving ſhewn them to ſome judicious friends
dealt very ſincerely with me, all unanimo
greeing that mine were infinitely below th

old helps to diſcourſe, drawn up in my preſent collection, and confirmed their opinion with reaſons by which I was perfectly convinced, as well as aſhamed, of my great preſumption.

But I lately met a much ſtronger argument to confirm me in the ſame ſentiments. For, as the great Biſhop Burnet of Saliſbury informs us, in the preface to his admirable Hiſtory of his own Times, that he intended to employ himſelf in poliſhing it every day of his life, (and indeed, in its kind, it is almoſt equally poliſhed with this work of mine); ſo it hath been my conſtant buſineſs, for ſome years paſt, to examine with the utmoſt ſtrictneſs, whether I could poſſibly find the ſmalleſt lapſe in ſtyle or propriety through my whole collection, that, in emulation with the Biſhop, I might ſend it abroad as the moſt finiſhed piece of the age.

It happened one day as I was dinning in good company of both ſexes, and watching, according to my cuſtom, for new materials wherewith to fill my pocket-book, I ſucceeded well enough, till, after dinner, when the ladies retired to their tea, and left us over a bottle of wine. But I found we were not able to furniſh any more materials that were worth the pains of tranſcribing: For the diſcourſe of the company was all degenerated into ſmart ſayings of their own invention, and not of the true old ſtandard; ſo that, in abſolute deſpair, I withdrew, and went to attend the ladies at their tea; from whence I did then conclude, and ſtill continue to believe, either that

wine doth not inſpire politeneſs, or that our ſex is not able to ſupport it without the company of women, who never fail to lead us into the right way, and there to keep us.

It much increaſeth the value of theſe apophthegms, that unto them we owe the continuance of our language for at leaſt an hundred years. Neither is this to be wondered at; becauſe indeed, beſides the ſmartneſs of the wit, and fineneſs of the raillery, ſuch is the propriety and energy of expreſſion in them all, that they never can be changed, but to diſadvantage, except in the circumſtance of uſing abbreviations: Which, however, I do not deſpair in due time to ſee introduced, having already met them in ſome of the choice companies in town.

Although this work be calculated for all perſons of quality and fortune of both ſexes; yet the reader may perceive, that my particular view was to the officers of the army, the gentlemen of the inns of court, and of both the univerſities: To all courtiers, male and female, but principally to the maids of honour, of whom I have been perſonally acquainted with two and twenty ſets, all excelling in this noble endowment; till, for ſome years paſt, I know not how, they came to degenerate into ſelling of bargains and Free-thinking: Not that I am againſt either of theſe entertainments at proper ſeaſons, in compliance with company, who may want a taſte for more exalted diſcourſe, whoſe memories may be ſhort, who are too young to be perfect in their leſſons,

or

or (although it be hard to conceive) who have no inclination to read and learn my inſtructions. And beſides, there is a ſtrong temptation for court-ladies to fall into the two amuſements above mentioned, that they may avoid the cenſure of affecting ſingularity, againſt the general current and faſhion of all about them. But however, no man will pretend to affirm, that either bargains or blaſphemy, which are the principal ornaments of Free-thinking, are ſo good a fund of polite diſcourſe; as what is to be met with in my collection. For as to bargains, few of them ſeem to be excellent in their kind, and have not much variety, becauſe they all terminate in one ſingle point; and to multiply them, would require more invention than people have to ſpare. And as to blaſphemy or Free-thinking, I have known ſome ſcrupulous perſons of both ſexes, who by a prejudiced education, are afraid of ſprights. I muſt however except the maids of honour, who have been fully convinced by a famous court-chaplain, that there is no ſuch place as hell.

I cannot indeed controvert the lawfulneſs of Free-thinking, becauſe it hath been univerſally allowed, that thought is free. But, however, although it may afford a large field of matter, yet, in my poor opinion, it ſeems to contain very little of wit or humour; becauſe it hath not been ancient enough among us to furniſh eſtabliſhed authentic expreſſions, I mean ſuch as muſt receive a ſanction from the polite world, before their authority can be allowed. Neither was the

the art of blaſphemy or Free-thinking invented by the court, or by perſons of great quality, who, properly ſpeaking, were patrons, rather than inventors of it; but firſt brought in by the Fanatic faction towards the end of their power, and after the Reſtoration carried to Whitehall by the converted rumpers; with very good reaſon, becauſe they knew that King Charles II. from a wrong education, occaſioned by the troubles of his father, had time enough to obſerve, that Fanatic enthuſiaſm directly led to Atheiſm, which agreed with the diſſolute inclinations of his youth; and perhaps theſe principles were farther cultivated in him by the French Hugonots, who have been often charged with ſpreading them among us. However, I cannot ſee where the neceſſity lies of introducing new and foreign topics for converſation, while we have ſo plentiful a ſtock of our own growth.

I have likewiſe, for ſome reaſons of equal weight, been very ſparing in double entendres; becauſe they often put ladies upon affected conſtraints, and affected ignorance. In ſhort, they break, or very much intangle the thread of diſcourſe. Neither am I maſter of any rules to ſettle the diſconcerted countenances of the females in ſuch a juncture; I can therefore only allow innuendoes of this kind to be delivered in whiſpers, and only to young ladies under twenty, who being in honour obliged to bluſh, it may produce a new ſubject for diſcourſe.

Perhaps the critics may accuſe me of a defect in

in my following ſyſtem of Polite Converſation; that there is one great ornament of diſcourſe, whereof I have not produced a ſingle example; which indeed I purpoſely omitted, for ſome reaſons that I ſhall immediately offer; and if thoſe reaſons will not ſatisfy the male part of my gentle readers, the defect may be ſupplied in ſome manner by an appendix to the ſecond edition; which appendix ſhall be printed by itſelf, and ſold for ſixpence, ſtitched, and with a marble cover, that my reader may have no occaſion to complain of being defrauded.

The defect I mean is, my not having inſerted into the body of my book, all the oaths now moſt in faſhion for imbelliſhing diſcourſe; eſpecially ſince it could give no offence to the clergy, who are ſeldom or never admitted to theſe polite aſſemblies. And it muſt be allowed, that oaths well choſen, are not only very uſeful expletives to matter, but great ornaments of ſtyle.

What I ſhall here offer in my own defence upon this important article, will, I hope, be ſome extenuation of my fault.

Firſt, I reaſoned with myſelf, that a juſt collection of oaths repeated as often as the faſhion requires, muſt have enlarged this volume, at leaſt, to double the bulk; whereby it would not only double the charge, but likewiſe make the volume leſs commodious for pocket-carriage.

Secondly, I have been aſſured by ſome judicious friends, that themſelves have known certain ladies to take offence (whether ſeriouſly or no)

at

at too great a profuſion of curſing and ſwearing, even when that kind of ornament was not improperly introduced; which, I confeſs, did ſtartle me not a little, having never obſerved the like in the compaſs of my own female acquaintance, at leaſt, for twenty years paſt. However, I was forced to ſubmit to wiſer judgments than my own.

Thirdly, As this moſt uſeful treatiſe is calculated for all future times, I conſidered in this maturity of my age, how great a variety of oaths I have heard ſince I began to ſtudy the world, and to know men and manners. And here I found it to be true, what I have read in an ancient poet,

For now-a-days men change their oaths,
As often as they change their cloaths.

In ſhort, oaths are the children of faſhion; they are in ſome ſenſe almoſt annuals, like what I obſerved before of cant-words; and I myſelf can remember about forty different ſets. The old ſtock-oaths, I am confident, do not amount to above forty-five, or fifty at moſt; but the way of mingling and compounding them is almoſt as various as that of the alphabet.

Sir John Perrot was the firſt man of quality, whom I find upon record to have ſworn by God's wounds. He lived in the reign of Queen Elizabeth, and was ſuppoſed to have been a natural ſon of Henry VIII. who might alſo probably have been his inſtructor. This oath indeed ſtill

continues,

continues, and is a ſtock-oath to this day; ſo do ſeveral others that have kept their natural ſimplicity. But infinitely the greater number hath been ſo frequently changed and diſlocated, that if the inventors were now alive, they could hardly underſtand them.

Upon theſe conſiderations I began to apprehend, that if I ſhould inſert all the oaths that are now current, my book would be out of vogue with the firſt change of faſhion, and grow as uſeleſs as an old dictionary: Whereas the caſe is quite otherwiſe with my collection of polite diſcourſe; which, as I before obſerved, hath deſcended by tradition for at leaſt an hundred years, without any change in the phraſeology. I therefore determined with myſelf to leave out the whole ſyſtem of ſwearing; becauſe both the male and female oaths are all perfectly well known and diſtinguiſhed; new ones are eaſily learned, and, with a moderate ſhare of diſcretion, may be properly applied on every fit occaſion. However, I muſt here, upon this article of ſwearing, moſt earneſtly recommend to my male readers, that they would pleaſe a little to ſtudy variety. For it is the opinion of our moſt refined ſwearers, that the ſame oath or curſe cannot, conſiſtently with true politeneſs, be repeated above nine times in the ſame company, by the ſame perſon, and at one ſitting.

I am far from deſiring, or expecting, that all the polite and ingenious ſpeeches contained in this work ſhould, in the general converſation be-

tween

tween ladies and gentlemen, come in ſo quick and ſo cloſe, as I have here delivered them. By no means. On the contrary, they ought to be huſbanded better, and ſpread much thinner. Nor do I make the leaſt queſtion, but that, by a diſcreet and thrifty management, they may ſerve for the entertainment of a whole year to any perſon, who does not make too long or too frequent viſits in the ſame family. The flowers of wit, fancy, wiſdom, humour. and politeneſs, ſcattered in this volume, amount to one thouſand ſeventy and four. Allowing, then, to every gentleman and lady thirty viſiting families, (not inſiſting upon fractions), there will want but little of an hundred polite queſtions, anſwers, replies, rejoinders, repartees, and remarks, to be daily delivered freſh in every company for twelve ſolar months; and even this is a higher pitch of delicacy than the world inſiſts on, or hath reaſon to expect. But I am altogether for exalting this ſcience to its utmoſt perfection.

It may be objected, That the publication of my book may, in a long courſe of time, proſtitute this noble art to mean and vulgar people. But I anſwer, That it is not ſo eaſy an acquirement as a few ignorant pretenders may imagine. A footman can ſwear, but he cannot ſwear like a Lord. He can ſwear as often; but can he ſwear with equal delicacy, propriety, and judgment? No, certainly; unleſs he be a lad of ſuperior parts, of good memory, a diligent obſerver, one who hath a ſkilful ear, ſome knowledge in muſic,

and

and an exact taſte; which hardly fall to the ſhare of one in a thouſand among that fraternity, in as high favour as they now ſtand with their ladies. Neither hath one footman in ſix ſo fine a genius as to reliſh and apply thoſe exalted ſentences compriſed in this volume, which I offer to the world. It is true, I cannot ſee that the ſame ill conſequences would follow from the waiting-woman; who, if ſhe had been bred to read romances, may have ſome ſmall ſubaltern, or ſecond-hand politeneſs; and if ſhe conſtantly attends the tea, and be a good liſtener, may in ſome years make a tolerable figure, which will ſerve perhaps to draw in the young chaplain, or the old ſteward. But alas! after all, how can ſhe acquire thoſe hundred graces, and motions, and airs, the whole military management of the face, the contortions of every muſcular motion in the face, the riſings and fallings, the quickneſs and ſlowneſs of the voice, with the ſeveral turns and cadences; the proper junctures of ſmiling and frowning; how often and how loud to laugh, when to gibe and when to flout, with all the other branches of doctrine and diſcipline above recited?

I am therefore not under the leaſt apprehenſion, that this art will ever be in danger of falling into common hands, which requires ſo much time, ſtudy, practice, and genius, before it arrives to perfection; and therefore I muſt repeat my propoſal for erecting public ſchools, provided with the beſt and ableſt maſters and miſtreſſes, at the charge of the nation.

I have drawn this work into the form o
alogue, after the pattern of other famous
in hiſtory, law, politics, and moſt other a
ſciences; and I hope it will have the ſam
ceſs: For who can conteſt it to be of greate
ſequence to the happineſs of theſe king
than all human knowledge put together?
logue is held the beſt method of inculcati
part of knowledge; and I am confident, tha
lic ſchools will ſoon be founded for teachi
and politeneſs after my ſcheme, to youn
ple of quality and fortune. I have deter
next ſeſſions to deliver a petition to the H
Lords for an act of parliament, to eſtabli
book as the ſtandard grammer in all the
pal cities of the kingdom, where this art i
taught by able maſters, who are to be ap
and recommended by me; which is no
than Lilly obtained only for teaching wor
language wholly uſeleſs. Neither ſhall I
far wanting to myſelf, as not to deſire a p
granted of courſe to all uſeful projectors; I
that I may have the ſole profit of giving a
to every ſchool to read my grammar for fo
years.

The reader cannot but obſerve what p
have been at in poliſhing the ſtyle of my b
the greateſt exactneſs. Nor have I been
ligent in refining the orthography, by ſp
the words in the very ſame manner as th
pronounced by the chief patterns of polite
court, at levees, at aſſemblies, at playhou

the prime viſiting-places, by young templars, and by gentlemen-commoners of both univerſities, who have lived at leaſt a twelvemonth in town, and kept the beſt company. Of theſe ſpellings the public will meet with many examples in the following book. For inſtance, can't, han't, ſhan't, did'nt, coud'nt, woud'nt, is'nt, en't, with many more, beſides ſeveral words which ſcholars pretend are derived from Greek and Latin, but now pared into a polite ſound, by ladies, officers of the army, courtiers, and templars, ſuch as jometry for geometray, verdi for verdict, lard for lord, learnen for learning; together with ſome abbreviations exquiſitely refined; as, pooz for poſitive; mob for mobile; phiz for phyſiognomy; rep for reputation; plenipo for plenipotentiary; incog for incognito; hypps, or hippo, for hypocondriacs; bam for bamboozle; and bamboozle for God knows what; whereby much time is ſaved, and the high road to converſation cut ſhort by many a mile.

I have, as it will be apparent, laboured very much, and I hope with felicity enough, to make every character in the dialogue agreeable with itſelf, to a degree, that whenever any judicious perſon ſhall read my book aloud for the entertainment and inſtruction of a ſelect company, he need not ſo much as name the particular ſpeakers; becauſe all the perſons, throughout the ſeveral ſubjects of converſation, ſtrictly obſerve a different manner peculiar to their characters, which are of different kinds. But this I

leave entirely to the prudent and impartial reader's diſcernment.

Perhaps the very manner of introducing the ſeveral points of wit and humour may not be leſs entertaining and inſtructing than the matter itſelf. In the latter I can pretend to little merit, becauſe it entirely depends upon memory, and the happineſs of having kept polite company; but the art of contriving that thoſe ſpeeches ſhould be introduced naturally, as the moſt proper ſentiments to be delivered upon ſo great a variety of ſubjects, I take to be a talent ſomewhat uncommon, and a labour that few people could hope to ſucceed in, unleſs they had a genius particularly turned that way, added to a ſincere diſintereſted love of the public.

Although every curious queſtion, ſmart anſwer, and witty reply, be little known to many people; yet there is not one ſingle ſentence in the whole collection for which I cannot bring moſt authentic vouchers whenever I ſhall be called, and even for ſome expreſſions, which, to a few nice ears, may perhaps appear ſomewhat groſs, I can produce the ſtamp of authority from courts, chocolate-houſes, theatres, aſſemblies, drawing-rooms, levees, card-meetings, balls, and maſquerades from perſons of both ſexes and of the higheſt titles next to royal. However, to ſay the truth, I have been very ſparing in my quotations of ſuch ſentiments that ſeem to be over free; becauſe, when I began my collection, ſuch kind of converſe was almoſt in its infancy, till it was taken into the protection

of

of my honoured patroneſſes at court, by whoſe countenance and ſanction it hath become a choice flower in the noſegay of wit and politeneſs.

Some will perhaps object, that when I bring my company to dinner, I mention too great a variety of diſhes, not always conſiſtent with the art of cookery, or proper for the ſeaſon of the year, and part of the firſt courſe mingled with the ſecond; beſides a failure in politeneſs, by introducing a black pudding to a lord's table, and at a great entertainment. But if I had omitted the black pudding, I deſire to know what would have become of that exquiſite reaſon given by Miſs Notable for not eating it? The world perhaps might have loſt it for ever, and I ſhould have been juſtly anſwerable for having left it out of my collection. I therefore cannot but hope, that ſuch hypercritical readers will pleaſe to conſider, my buſineſs was to make ſo full and complete a body of refined ſayings as compact as I could, only taking care to produce them in the moſt natural and probable manner, in order to allure my readers into the very ſubſtance and marrow of this moſt admirable and neceſſary art.

I am heartily ſorry, and was much diſappointed, to find, that ſo univerſal and polite an entertainment as cards, hath hitherto contributed very little to the enlargement of my work. I have ſat by many hundred times with the utmoſt vigilance, and my table-book ready, without being able in eight hours to gather matter for one ſingle

phraſe in my book. But this I think may be eaſily accounted for, by the turbulence and juſtling of paſſions, upon the various and ſurpriſing turns, incidents, revolutions, and events of good and evil fortune, that arrive in the courſe of a long evening at play; the mind being wholly taken up, and the conſequences of non-attention ſo fatal.

Play is ſupported upon the two great pillars of deliberation and action. The terms of art are few, preſcribed by law and cuſtom; no time allowed for digreſſions or trials of wit. Quadrille, in particular, bears ſome reſemblance to a ſtate of nature, which we are told is a ſtate of war, wherein every woman is againſt every woman; the unions ſhort, inconſtant, and ſoon broke; the league made this minute without knowing the ally, and diſſolved in the next. Thus, at the game of Quadrille, female brains are always employed in ſtratagem, or their hands in action.

Neither can I find, that our art hath gained much by the happy revival of maſquerading among us; the whole dialogue in thoſe meetings being ſummed up in one (ſprightly, I confeſs, but) ſingle queſtion, and as ſprightly an anſwer: Do you know me? Yes, I do; and, Do you know me? Yes, I do. For this reaſon, I did not think it proper to give my readers the trouble of introducing a maſquerade, merely for the ſake of a ſingle queſtion, and a ſingle anſwer; eſpecially when, to perform this in a proper manner, I muſt have brought in a hundred perſons together

together of both ſexes, dreſſed in fantaſtic habits for one minute, and diſmiſſed them the next.

Neither is it reaſonable to conceive, that our ſcience can be much improved by maſquerades, where the wit of both ſexes is altogether taken up in contriving ſingular and humourſome diſguiſes; and their thoughts entirely employed in bringing intrigues and aſſignations of gallantry to an happy concluſion.

The judicious reader will readily diſcover, that I make Miſs Notable my heroine, and Mr Thomas Neverout my hero. I have laboured both their characters with my utmoſt ability. It is into their mouths that I have put the livelieſt queſtions, anſwers, repartees, and rejoinders; becauſe my deſign was, to propoſe them both as patterns for all young bachelors and ſingle ladies to copy after. By which I hope very ſoon to ſee polite converſation flouriſh between both ſexes, in a more conſummate degree of perfection, than theſe kingdoms have yet ever known.

I have drawn ſome lines of Sir John Linger's character, the Derbyſhire knight, on purpoſe to place it in counterview or contraſt with that of the other company; wherein I can aſſure the reader, that I intended not the leaſt reflection upon Derbyſhire, the place of my nativity: But my intention was only to ſhew the misfortune of thoſe perſons who have the diſadvantage to be bred out of the circle of politeneſs; whereof I take the preſent limits to extend no further than

than London, and ten miles round, altho
thers are pleaſed to confine it within the
mortality. If you compare the diſcourſes
gentlemen and ladies with thoſe of Sir
you will hardly conceive him to have bee
in the ſame climate, or under the ſam
language, religion, or government; and
ingly I have introduced him ſpeaking in h
rude dialect, for no other reaſon than t
my ſcholars how to avoid it.

The curious reader will obſerve, that
converſation appears in danger to flag,
in ſome places I have artfully contrived,
care to invent ſome ſudden queſtion, or
wit, to revive it; ſuch as theſe that
What! I think here's a ſilent meeting!
Madam, a penny for your thought; witl
ral other of the like ſort. I have rejected
vincial or country turns of wit and fancy, b
I am acquainted with very few; but indeed c
becauſe I found them ſo much inferior to t
court; eſpecially among the gentlemen-
the ladies of the bed-chamber, and the m
honour; I muſt alſo add the hither end
noble metropolis.

When this happy art of polite converſin
be thoroughly improved, good company
no longer peſtered with dull, dry, tedious
tellers, nor brangling diſputers: For a
ſcholar of either ſex in our ſcience, will pe
ally interrupt them with ſome ſudden fur
piece of wit, that ſhall engage all the co

in a loud laugh; and if, after a pauſe, the grave companion reſumes his thread, in the following manner, Well, but to go on with my ſtory, new interruptions come from the left and the right, till he is forced to give it over.

I have likewiſe made ſome few eſſays towards ſelling of bargains, as well for inſtructing thoſe who delight in that accompliſhment, as in compliance with my female friends at court. However, I have tranſgreſſed a little in this point, by doing it in a manner ſomewhat more reſerved than is now practiſed at St James's. At the ſame time, I can hardly allow this accompliſhment to paſs properly for a branch of that perfect polite converſation, which makes the conſtituent ſubject of my treatiſe; and for this I have already given my reaſons. I have likewiſe, for the further caution, left a blank in the critical point of each bargain, which the ſagacious reader may fill up in his own mind.

As to myſelf, I am proud to own, that except ſome ſmattering in the French, I am what the old pedants and ſcholars call a man wholly illiterate, that is to ſay, unlearned. But as to my own language, I ſhall not readily yield to many perſons. I have read moſt of the plays, and all the miſcellany poems that have been publiſhed for twenty years paſt. I have read Mr Thomas Brown's works entire, and had the honour to be his intimate friend, who was univerſally allowed to be the greateſt genius of his age.

Upon what foot I ſtand with the preſent chief reigning

reigning wits, their verſes recommendatory, which they have recommended me to prefix before my book, will be more than a thouſand witneſſes. I am, and have been likewiſe particularly acquainted with Mr Charles Gildon, Mr Ward, Mr Dennis, that admirable critic and poet, and ſeveral others. Each of theſe eminent perſons (I mean thoſe who are ſtill alive) have done me the honour to read this production five times over, with the ſtrickeſt eye of friendly ſeverity, and propoſed ſome, although very few amendments; which I gratefully accepted, and do here publicly return my acknowledgment for ſo ſingular a favour.

And I cannot conceal, without ingratitude, the great aſſiſtance I have received from thoſe two illuſtrious writers, Mr Ozell, and Capt. Stevens. Theſe, and ſome others of diſtinſtuiſhed eminence, in whoſe company I have paſſed ſo many agreeable hours, as they have been the great refiners of our language, ſo it hath been my chief ambition to imitate them. Let the Popes, the Gays, the Arbuthnots, the Youngs, and the reſt of that ſnarling brood, burſt with envy at the praiſes we receive from the court and kingdom.

But to return from this digreſſion.

The reader will find, that the following collection of polite expreſſions will eaſily incorporate with all ſubjects of genteel and faſhionable life. Thoſe which are proper for morning-tea will be equally uſeful at the ſame entertainment in the afternoon,

rnoon, even in the ſame company, only by
ing the ſeveral queſtions, anſwers, and re-
s, into different hands; and ſuch as are adapt-
o meals, will indifferently ſerve for dinners
ıppers, only diſtinguiſhing between day-light
candle-light. By this method no diligent
on, of a tolerable memory, can ever be at a

: hath been my conſtant opinion, that every
ı, who is entruſted by nature with any uſe-
:alent of the mind, is bound by all the ties of
our, and that juſtice which we all owe our
ntry, to propoſe to himſelf ſome one illuſtri-
action to be performed in his life for the pu-
emolument: And I freely confeſs, that ſo
ıd, ſo important an enterpriſe, as I have un-
:aken, and executed to the beſt of my power,
l deſerved a much abler hand, as well as a
ral encouragement from the crown. How-
', I am bound ſo far to acquit myſelf, as to
lare, that I have often and moſt earneſtly en-
.ted ſeveral of my above-named friends, uni-
ſally allowed to be of the firſt rank in wit and
iteneſs, that they would undertake a work ſo
ıourable to themſelves, and ſo beneficial to the
gdom: But ſo great was their modeſty, that
y all thought fit to excuſe themſelves, and
ɔoſe the taſk on me; yet in ſo obliging a man-
, and attended with ſuch compliments on my
ɔr qualifications, that I dare not repeat. And,
laſt, their intreaties, or rather their com-
ınds, added to that inviolable love I bear to

the

the land of my nativity, prevailed up(
engage in ſo bold an attempt.

I may venture to affirm, without the l
lation of modeſty, that there is no man n(
who hath by many degrees ſo juſt prete(
myſelf to the higheſt encouragement f
crown, the parliament, and the minil
wards bringing this work to its due pe(
I have been aſſured, that ſeveral great h
antiquity were worſhipped as gods upon
rit of having civilized a fierce and barbar
ple. It is manifeſt I could have no oth(
tions; and I dare appeal to my very ene
ſuch a treatiſe as mine had been publiſh
years ago, and with as much ſucceſs
confident this will meet, I mean, by tur(
thoughts of the whole nobility and gentl
ſtudy and practice of polite converſation
ther ſuch mean, ſtupid writers, as the cr
and his abetters, could have been able
rupt the principles of ſo many hundred tl
ſubjects, as, to the ſhame and grief c
Whiggiſh, loyal, and true Proteſtant he(
too manifeſt they have done. For I de
honeſt judicious reader to make one rema(
after having exhauſted the whole in ſicl
day* (if I may ſo call it) of politeneſs and
ment, and faithfully digeſted into the fo
dialogues, there cannot be found one ex(
relating to politics; that the miniſtry i

men

* This word is ſpelt by Latiniſts, *Encyclopædia*
judicious author wiſely prefers the polite readir
the pedantic.

mentioned, nor the word king above twice or thrice, and then only to the honour of his Majeſty: So very cautious were our wiſer anceſtors in forming rules for converſation, as never to give offence to crowned heads, nor enterfere with party-diſputes in the ſtate. And indeed, although there ſeems to be a cloſe reſemblance between the two words politeneſs and politics, yet no ideas are more inconſiſtent in their natures. However, to avoid all appearance of diſaffection, I have taken care to enforce loyalty by an invincible argument, drawn from the very fountain of this noble ſcience, in the following ſhort terms, that ought to be writ in gold, Muſt is for the King: Which uncontroulable maxim I took particular care of introducing in the firſt page of my book, thereby to inſtil early the beſt Proteſtant loyal notions in the minds of my readers. Neither is it merely my own private opinion, that politeneſs is the firmeſt foundation upon which loyalty can be ſupported: For thus ſings the never-to-be-too-much-admired Lord H——, in his truly ſublime poem, called, Loyalty Defined:

Who's not polite, for the Pretender is;
A Jacobite, I know him by his phizz.

In the like manner, the divine Mr Tibbalds or Theobalds, in one of his birth-day poems:

I am no ſchollard, but I am polite;
Therefore be ſure I am no Jacobite.

Here likewiſe to the ſame purpoſe that great maſter of the whole poetic choir, our moſt illuſtrious laureat Mr Colly Cibber:

Who in his talk can't ſpeak a polite thing,
Will never loyal be to GEORGE our King.

I could produce many more ſhining paſſages out of our principal poets of both ſexes to confirm this momentous truth. From whence I think it may be fairly concluded, that whoever can moſt contribute towards propagating the ſcience contained in the following ſheets through the kingdoms of Great Britain and Ireland, may juſtly demand all the favour that the wiſeſt court and moſt judicious ſenate are able to confer on the moſt deſerving ſubject. I leave the application to my readers.

This is the work which I have been ſo hardy to attempt, and without the leaſt mercenary view. Neither do I doubt of ſucceeding to my full wiſh, except among the Tories and their abettors, who being all Jacobites, and conſequently Papiſts in their hearts, from a want of true taſte, or by ſtrong affectation, may perhaps reſolve not to read my book; chuſing rather to deny themſelves the pleaſure and honour of ſhining in polite company among the principal geniuſes of both ſexes throughout the kingdom, than adorn their minds with this noble art; and probably apprehending, (as, I confeſs, nothing is more likely to happen), that a true ſpirit

vit of loyalty to the Proteſtant ſucceſſion ſhould ſteal along with it.

If my favourable and gentle readers could poſſibly conceive the perpetual watchings, the numberleſs toils, the frequent riſings in the night to ſet down ſeveral ingenious ſentences, that I ſuddenly or accidentally recollected; and which, without my utmoſt vigilance, had been irrecoverably loſt for ever; if they would conſider with what incredible diligence I daily and nightly attended at thoſe houſes where perſons of both ſexes, and of the moſt diſtinguiſhed merit, uſed to meet and diſplay their talents; with what attention I liſtened to all their diſcourſes, the better to retain them in my memory; and then at proper ſeaſons withdraw unobſerved to enter them in my table-book, while the company little ſuſpected what a noble work I had then in embryo: I ſay, if all theſe were known to the world, I think it would be no great preſumption in me to expect, at a proper juncture, the public thanks of both Houſes of parliament, for the ſervice and honour I have done to the whole nation by my ſingle pen.

Although I have never been once charged with the leaſt tincture of vanity, the reader will, I hope, give me leave to put an eaſy queſtion, What is become of all the King of Sweden's victories? Where are the fruits of them at this day? Or of what benefit will they be to poſterity? Were not many of his greateſt actions owing, at leaſt in part, to fortune? Were not

all of them owing to the valour of his troops, as much as to his own conduct? Could he have conquered the Poliſh King, or the Czar of Muſcovy, with his ſingle arm? Far be it from me to envy or leſſen the fame he hath acquired; but, at the ſame time, I will venture to ſay, without breach of modeſty, that I, who have alone with this right hand ſubdued barbariſm, rudeneſs, and ruſticity; who have eſtabliſhed and fixed for ever the whole ſyſtem of all true politeneſs and refinement in converſation, ſhould think myſelf moſt inhumanely treated by my countrymen, and would accordingly reſent it as the higheſt indignity, to be put on a level, in point of fame, in after ages, with Charles XII. late King of Sweden.

And yet ſo incurable is the love of detraction, perhaps beyond what the charitable reader will eaſily believe, that I have been aſſured by more than one credible perſon, how ſome of my enemies have induſtriouſly whiſpered about, that one Iſaac Newton, an inſtrument-maker, formerly living near Leiceſter-fields, and afterwards a workman in the mint at the Tower, might poſſibly pretend to vie with me for fame in future times. The man, it ſeems, was knighted, for making ſun-dials better than others of his trade; and was thought to be a conjurer, becauſe he knew how to draw lines and circles upon a ſlate, which no body could underſtand. But adieu to all noble attempts for endleſs renown, if the ghoſt of an obſcure mechanic ſhall

be

be raiſed up to enter into competition with me, only for his ſkill in making pot-hooks and hangers with a pencil, which many thouſand accompliſhed gentlemen and ladies can perform as well with pen and ink upon a piece of paper, and in a manner as little intelligible as thoſe of Sir Iſaac.

My moſt ingenious friend already mentioned, Mr Colly Cibber, who does ſo much honour to the laurel-crown he deſervedly wears, (as he hath often done to many imperial diadems placed on his head), was pleaſed to tell me, that if my treatiſe were ſhaped into a comedy, the repreſentation, performed to advantage on our theatre, might very much contribute to the ſpreading of polite converſation among all perſons of diſtinction through the whole kingdom.

I own the thought was ingenious, and my friend's intention good; but I cannot agree to his propoſal; for Mr Cibber himſelf allowed, that the ſubjects handled in my work being ſo numerous and extenſive, it would be abſolutely impoſſible for one, two, or even ſix comedies to contain them. From whence it will follow, that many admirable and eſſential rules for polite converſation muſt be omitted.

And here let me do juſtice to my friend Mr Tibbalds, who plainly confeſſed before Mr Cibber himſelf, that ſuch a project, as it would be a great diminution to my honour, ſo it would intolerably mangle my ſcheme, and thereby deſtroy the principal end at which I aimed, to

form a complete body or ſyſtem of this moſt uſeful ſcience in all its parts. And therefore Mr Tibbalds, whoſe judgment was never diſputed choſe rather to fall in with my propoſal, mentioned before, of erecting public ſchools and ſeminaries all over the kingdom, to inſtruct the young people of both ſexes in this art, according to my rules, and in the method that I have laid down.

I ſhall conclude this long, but neceſſary introduction, with a requeſt; or indeed rather a juſt and reaſonable demand, from all lords, ladies, and gentlemen, that while they are entertaining and improving each other with thoſe polite queſtions, anſwers, repartees, replies, and rejoinders, which I have, with infinite labour and cloſe application, during the ſpace of thirty-ſix years, been collecting for their ſervice and improvement, they ſhall, as an inſtance of gratitude, on every proper occaſion, quote my name after this or the like manner: Madam, as our Maſter Wagſtaff ſays; My Lord, as our friend Wagſtaff has it. I do likewiſe expect, that all my pupils ſhall drink my health every day at dinner and ſupper during my life; and that they, or their poſterity, ſhall continue the ſame ceremony to my not inglorious memory, after my deceaſe, for ever.

POLITE CONVERSATION*.

The MEN.	The LADIES.
Lord SPARKISH.	Lady SMART.
Lord SMART.	Miſs NOTABLE.
Sir JOHN LINGER.	Lady ANSWERALL.
Mr NEVEROUT.	
Col. ATWITT.	

The ARGUMENT.

Lord Sparkiſh and Colonel Atwitt meet in the morning upon the Mall: Mr Neverout joins them; they all go to breakfaſt at Lady Smart's. Their converſation over their tea: After which they part; but my Lord and the two gentlemen are invited to dinner. Sir John Linger invited likewiſe, and comes a little too late. The whole converſation at dinner: After which the ladies retire to their tea. The converſation of the ladies without the men, who are ſuppoſed to ſtay and drink a bottle; but in ſome time go to the ladies, and drink tea with them. The converſation there. After which a party at quadrille until three in the morning; but no converſation ſet down. They all take leave, and go home.

DIALOGUE I.

St JAMES's PARK.

Lord Sparkiſh meeting Col. Atwitt.

Col. WELL met my Lord.

Ld. Sparkiſh. Thank ye Colonel. A parſon would have ſaid, I hope we ſhall meet in

* "I retired hither for the public good, having two "great works in hand: One to reduce the whole po- "liteneſs, wit, humour, and ſtyle of England into a ſhort ſyſtem

in heaven. When did you ſee Tom Neverout?

Col. He's juſt coming towards us. Talk of the devil———

Neverout comes up.

Col. How do you do, Tom?

Neverout. Never the better for you.

Col. I hope you're never the worſe: But pray where's your manners? Don't you ſee my Lord Sparkiſh?

Neverout. My Lord, I beg your Lordſhip's pardon.

Ld. Sparkiſh. Tom, how is it that you can't ſee the wood for trees? What wind blew you hither?

Neverout. Why, my Lord, it is an ill wind blows no body good; for it gives me the honour of ſeeing your Lordſhip.

Col. Tom, you muſt go with us to Lady Smart's to breakfaſt.

Neverout. Muſt? why, Colonel, muſt's for the King.

[Col. offering in jeſt to draw his ſword.

Col. Have you ſpoke with all your friends?

Neverout. Colonel, as you're ſtout be merciful.

Ld.

"ſyſtem, for the uſe of all perſons of quality, and parti-"cularly, the maids of honour," &c. See a letter from Dr Swift, dated Aug. 28. 1731.

"I have a thing in proſe, begun about twenty eight "years ago, and almoſt finiſhed. It will make a four "ſhilling volume; and is ſuch a perfection of folly, that "you ſhall never hear of it till it is printed, and then "you ſhall be left to gueſs."

Ld. Sparkiſh. Come, agree agree; the law's coſtly.

[Col. taking his hand from his hilt.

Col. Well, Tom, you are never the worſe man to be afraid of me. Come along.

Neverout. What, do you think I was born in a wood, to be afraid of an owl?

I'll wait on you. I hope Miſs Notable will be there; egad ſhe's very handſome, and has wit at will.

Col. Why every one as they like, as the good woman ſaid when ſhe kiſs'd her cow.

Lord Smart's houſe; they knock at the door; the porter comes up.

Ld. Sparkiſh. Pray are you the porter?

Porter. Yes, for want of a better.

Ld. Sparkiſh. Is your Lady at home?

Porter. She was at home juſt now; but ſhe's not gone out yet.

Neverout. I warrant this rogue's tongue is well hung.

Lady Smart's antichamber.

Lady Smart, Lady Anſwerall, and Miſs Notable, at the tea table.

Lady Smart. My Lord, your Lordſhip's moſt humble ſervant.

Ld. Sparkiſh. Madam, you ſpoke too late; I was your Ladyſhip's before.

Lady Smart. O! Colonel, are you here?

Col. As ſure as you're there, Madam.

Lady

Lady Smart. Oh! Mr Neverout, what! ſuch a man alive!

Neverout. Ay, Madam, alive, and alive like to be at your Ladyſhip's ſervice.

Lady Smart. Well, I'll get a knife and nick it down that Mr Neverout came to our houſe. And pray what news Mr Neverout?

Neverout. Why, Madam, Queen Eliſabeth's dead.

Lady Smart. Well; Mr Neverout, I ſee you are no changeling.

Miſs Notable comes in.

Neverout. Miſs, your ſlave: I hope your early riſing will do you no harm. I find you are but juſt come out of the cloth-market.

Miſs. I always riſe at eleven, whether it be day or no.

Col. Miſs, I hope you are up for all day.

Miſs. Yes, if I don't get a fall before night.

Col. Miſs, I heard you were out of order; pray how are you now?

Miſs. Pretty well, Colonel, I thank you.

Col. Pretty and well, Miſs! that's two very good things.

Miſs. I mean I am better than I was.

Neverout. Why then, 'tis well you were ſick.

Miſs. What! Mr Neverout, you take me up before I am down.

Lady Smart. Come, let us leave off children's play, and go to puſh-pin.

Miſs. [to Lady Smart]. Pray, Madam, give me ſome more ſugar to my tea.

Col.

Col. Oh! Miſs, you muſt needs be very good-humour'd, you love ſweet things ſo well.

Neverout. Stir it up with the ſpoon, Miſs; for the deeper the ſweeter.

Lady Smart. I aſſure you, Miſs, the Colonel has made you a great compliment.

Miſs, I am ſorry for it; for I have heard ſay, complimenting is lying.

Lady Smart. [to Ld. Sparkiſh]. My Lord, methinks the ſight of you is good for ſore eyes; if we had known of your coming, we would have ſtrown ruſhes for you. How has your Lordſhip done this long time?

Col. Faith, Madam, he's better in health than in good conditions.

Lord Sparkiſh. Well; I ſee there's no worſe friend than one brings from home with one; and I am not the firſt man has carried a rod to whip himſelf.

Neverout. Here's poor Miſs has not a word to throw at a dog. Come, a penny for your thought.

Miſs. It is not worth a farthing; for I was thinking of you.

Colonel riſing up.

Lady Smart. Colonel. where are you going ſo ſoon! I hope you did not come to fetch fire.

Col. Madam, I muſt needs go home for half an hour.

Miſs. Why, Colonel, they ſay the devil's at home.

Lady

Lady Anſw. Well, but ſit while you ſtay, 'tis as cheap ſitting as ſtanding.

Col. No, Madam, while I'm ſtanding I'm going.

Miſs. Nay, let him go; I promiſe him we won't tear his cloaths to hold him.

Lady Smart. I ſuppoſe, Colonel, we kept you from better company, I mean only as to myſelf.

Col. Madam, I am all obedience.

Colonel ſits down.

Lady Smart. Lord, Miſs, how can you drink your tea ſo hot? ſure your mouth's pav'd.

How do you like this tea, Colonel?

Col. Well enough, Madam; but methinks it is a little more-iſh.

Lady Smart. Oh! Colonel; I underſtand you. Betty, bring the caniſter: I have but very little of this tea left; but I don't love to make two wants of one: Want when I have it, and want when I have it not. He, he, he, he. [Laughs.

Lady Anſw. [to the maid]. Why, ſure, Betty, you are bewitched, the cream is burnt too.

Betty. Why, Madam, the Biſhop has ſet his foot in it.

Lady Smart. Go, run girl, and warm ſome freſh cream.

Betty. Indeed, Madam, there's none left; for the cat has eaten it all.

Lady Smart. I doubt it was a cat with two legs.

Miſs. Colonel, don't you love bread and butter with your tea?

Col.

Col. Yes, in a morning, Miſs: For they ſay, butter is gold in a morning, ſilver at noon, but it is lead at night.

Neverout. Miſs, the weather is ſo hot, that my butter melts on my bread.

Lady Smart. Why, butter, I've heard 'em ſay, is mad twice a-year.

Ld. Spark. [to the maid] Mrs Betty, how does your body politic?

Col. Fie, my Lord, you'll make Mrs Betty bluſh.

Lady Smart. Bluſh! ay, bluſh like a blue dog.

Neverout. Pray, Mrs Betty, are you not Tom Johnſon's daughter?

Betty. So my mother tells me, Sir.

Ld. Sparkiſh. Mrs Betty, I hear you are in love.

Betty. My Lord, I thank God, I hate no body; I am in charity with all the world.

Lady Smart. Why, wench, I think thy tongue runs upon wheels this morning. How came you by that ſcratch upon your noſe? have you been fighting with the cats?

Col. [to Miſs.] Miſs, when will you be married?

Miſs. One of theſe odd-come-ſhortly's, Colonel.

Neverout. Yes; they ſay the match is half made, the ſpark is willing, but Miſs is not.

Miſs. I ſuppoſe the gentleman has got his own conſent for it.

Lady Anſw. Pray, my Lord, did you through the park in the rain?

Ld. Sparkiſh. Yes, Madam, we are n ſugar nor ſalt, we were not afraid the rain melt us. He, he, he. [I

Col. It rain'd, and the ſun ſhone at the time.

Neverout. Why, then the devil was b his wife behind the door with a ſhoulder o ton. [L

Col. A blind man would be glad to ſee

Lady Smart. Mr Neverout, methinks you in your own light.

Neverout. Ah! Madam, I have done ſo all my life.

Ld. Sparkiſh. I'm ſure he ſits in mine. thee, Tom, ſit a little farther: I believe yo ther was no glaſier.

Lady Smart. Miſs, dear girl, fill me out of tea, for I'm very lazy.

Miſs fills a diſh of tea, ſweetens it, and then ta

Lady Smart. What, Miſs, will you be m ſter?

Miſs. No, Madam; but they ſay 'tis a cook that can't lick her own fingers.

Neverout. Pray, Miſs, fill me another.

Miſs. Will you have it now, or ſtay til get it?

Lady Anſw. But, Colonel, they ſay you to court laſt night very drunk: Nay, I'm to certain, you had been among the Philiſti

No wonder the cat wink'd, when both her eyes were out.

Col. Indeed, Madam, that's a lie.

Lady Anſw. 'Tis better I ſhould lie than you ſhould loſe your good manners: Beſides I don't lie, I ſit.

Neverout. O faith, Colonel, you muſt own you had a drop in your eye; When I left you, you were half ſeas over.

Ld. Sparkiſh. Well, I fear Lady Anſwerall can't live long, ſhe has ſo much wit.

Neverout. No; ſhe can't live, that's certain; but ſhe may linger thirty or forty years.

Miſs. Live long! ay, longer than a cat or a dog, or a better thing.

Lady Anſw. Oh! Miſs, you muſt give your vardi too!

Ld. Sparkiſh. Miſs, ſhall I fill you another diſh of tea?

Miſs. Indeed, my Lord, I have drunk enough.

Ld. Sparkiſh. Come, it will do you more good than a month's faſting; here, take it.

Miſs. No, I thank your Lordſhip; enough's as good as a feaſt.

Ld. Sparkiſh. Well; but if you always ſay no, you'll never be married.

Lady Anſw. Do, my Lord, give her a diſh, for they ſay, maids will ſay no, and take it.

Ld. Sparkiſh. Well; and I dare ſay, Miſs is a maid, in thought, word, and deed.

Neverout. I would not take my oath of that.

Miſs. Pray, Sir, ſpeak for yourſelf.

Miſs. Indeed, your Ladyſhip could have red it much better.

Lady Anſw. I know that very well, bu but I won't keep a dog and bark myſelf.

Neverout. What! you are ſick, Miſs.

Miſs. Not at all; for her Ladyſhip meant

Neverout. Oh! faith, Miſs, you'r in pond; get out as you can.

Miſs. I won't quarrel with my bread and ter for all that; I know when I'm well.

Lady Anſw. Well; but Miſs———

Neverout. Ah! dear Madam, let the m fall; take pity on poor Miſs; don't throw ter on a drowned rat.

Miſs. Indeed, Mr Neverout, you ſhould b for the ſimples this morning: Say a word a and you had as good eat your nails.

Ld. Sparkiſh. Pray, Miſs, will you be ſo as to favour us with a ſong?

Miſs. Indeed, my Lord, I can't; for I a great cold.

Col. Oh! Miſs, they ſay all good ſingers colds.

Ld. Sparkiſh. Pray, Madam, does not ſing very well?

Lady Anſw. She ſings, as one may ſay, my Lord.

Miſs. I hear Mr Neverout has a very good voice.

Col. Yes, Tom ſings well, but his luck's naught.

Neverout. Faith, Colonel, you hit yourſelf a deviliſh box on the ear.

Col. Miſs, will you take a pinch of ſnuff?

Miſs. No, Colonel, you muſt know that I never take ſnuff but when I'm angry.

Lady Anſw. Yes, yes, ſhe can take ſnuff, but ſhe has never a box to put it in.

Miſs. Pray, Colonel, let me ſee that box.

Col. Madam, there's never a C upon it.

Miſs. May be there is, Colonel.

Col. Ay, but May-bees don't fly now, Miſs.

Neverout. Colonel, why ſo hard upon poor Miſs? Don't ſet your wit againſt a child. Miſs, give me a blow, and I'll beat him.

Miſs. So ſhe pray'd me to tell you.

Ld. Sparkiſh. Pray, my Lady Smart, what kin are you to Lord Pozz?

Lady Smart. Why, his grandmother and mine had four elbows.

Lady Anſw. Well, methinks here's a ſilent meeting. Come, Miſs, hold up your head, girl; there's money bid for you. [Miſs ſtarts.

Miſs. Lord, Madam, you frighten me out of my ſeven ſenſes!

Ld. Sparkiſh. Well, I muſt be going.

Lady Anſw. I have ſeen haſtier people than you ſtay all night.

Col. [to Lady Smart]. Tom Neverout and I are to leap to-morrow for a guinea.

Miſs. I believe, Colonel, Mr Neverout can leap at a cruſt better than you.

Neverout. Miſs, your tongue runs before your wit; nothing can tame you but a huſband.

Miſs. Peace! I think I hear the church-clock.

Neverout. Why, you know, as the fool thinks

Lady Smart. Mr Neverout, your handkerchief's fallen.

Miſs Let him ſet his foot on it, that it may'nt fly in his face.

Neverout. Well, Miſs—

Miſs. Ay, ay! many a one ſays well that thinks ill.

Neverout. Well, Miſs, I'll think on this.

Miſs. That's rhyme, if you take it in time.

Neverout. What! I ſee you are a poet.

Miſs. Yes; if I had but the wit to ſhew it.

Neverout. Miſs, will you be ſo kind as to fill me a diſh of tea?

Miſs. Pray let your betters be ſerved before you; I'm juſt going to fill one for myſelf; and you know, the parſon always chriſtens his own child firſt.

Neverout. But I ſaw you fill one juſt now for the Colonel: Well, I find kiſſing goes by favour.

Miſs. But pray, Mr Neverout, what lady was that

that you were talking with in the ſide-box laſt Tueſday?

Neverout. Miſs, can you keep a ſecret?

Miſs. Yes, I can.

Col Odd-ſo! I have cut my thumb with this curſed knife!

Lady Anſw. Ay; that's your mother's fault becauſe ſhe only warn'd you not to cut your fingers.

Lady Smart. No, no; 'tis only fools cut their fingers, but wiſe folks cut their thumbs——

Miſs. I'm ſorry for it, but I can't cry.

Col. Don't you think Miſs is grown?

Lady Anſw. Ay, ay, ill weeds grow apace.

Miſs. No, Madam, with ſubmiſſion, 'tis weeds of grace that grow apace.

A puff of ſmoke comes down the chimney.

Lady Anſw. Lord, Madam, does your Ladyſhip's chimney ſmoke?

Col. No, Madam; but they ſay ſmoke always purſues the fair, and your Ladyſhip ſat neareſt.

Lady ſmart. Madam, do you love Bohea tea?

Lady Anſw. Why, Madam, I muſt confeſs I do love it, but it does not love me.

Miſs (to Lady Smart.) Indeed, Madam, your Ladyſhip is very ſparing of your tea: I proteſt, the laſt diſh I took was no more than water bewitch'd.

Col. Pray, Miſs, if I may be ſo bold, what lover gave you that fine etuy?

Miſs.

Miſs. Don't you know? Then keep co

Lady Anſw. I'll tell you, Colonel, wh it her; it was the beſt lover ſhe will eve while ſhe lives, her own dear pappa.

Neverout. Methinks, Miſs, I don't like the colour of that ribband.

Miſs. Why then, Mr Neverout, do yc if you don't much like it, you may look it.

Ld. Sparkiſh. I don't doubt, Madam your Ladyſhip has heard that Sir John Br got an employment at court.

Lady Smart. Yes, yes, and I warrant he himſelf no ſmall fool now.

Neverout. Yet, Madam, I have hear people take him for a wiſe man.

Lady Smart. Ay, ay; ſome are wiſ ſome are otherwiſe.

Lady Anſw. Do you know him, Mr out?

Neverout. Know him! ay, as well beggar knows his diſh.

Col. Well; I can only ſay that he has luck than honeſter folks: But pray, how he to get this employment?

Ld. Spark. Why, by chance, as the mar the devil.

Neverout. Why, Miſs, you are in a ſtudy; what's the matter? Methinks you like Mumchance, that was hang'd for ſayi thing.

Miſs. I'd have you to know, I ſcorn your words.

Neverout. Well; but ſcornful dogs will eat dirty puddings.

Miſs. Well; my comfort is, your tongue is no ſlander. What! you would not have one be always on the high grin?

Neverout. Cry map-ſticks, Madam; no offence, I hope. [Lady Smart breaks a tea-cup.

Lady Anſw. Lord, Madam; how came you to break your cup?

Lady Smart. I can't help it, if I would cry my eyes out.

Miſs. Why, ſell it, Madam, and buy a new one with ſome of the money.

Col. 'Tis a folly to cry for ſpilt milk.

Lady Smart. Why, if things did not break or wear out, how would tradeſmen live?

Miſs. Well; I am very ſick, if any body car'd for it. [She ſpits]. I believe I ſhall die, for I can't ſpit from me.

Neverout. Come then, Miſs, e'en make a die of it, and then we ſhall have a burying of our own.

Miſs. The devil take you, Neverout, beſides all ſmall curſes.

Lady Anſw. Marry come up: What, plain Neverout! methinks you might have an M under your girdle, Miſs.

Lady Smart. Well, well, naught's never in danger; I warrant, Miſs will ſpit in her hand, and

and will hold faſt. Colonel, do you like this biſket?

Col. I'm like all fools; I love every thing that's good.

Lady Smart. Well, and isn't it pure good?

Col. 'Tis better than a worſe.

Footman brings the Colonel a letter.

Lady Anſw. I ſuppoſe, Colonel, that's a billetdoux from your miſtreſs.

Col. Egad, I don't know whence it comes; but whoe'er writ it, writes a hand like a foot.

Miſs. Well, you may make a ſecret of it, but we can ſpell and put together.

Neverout. Miſs, what ſpells b double uzzard?

Miſs. Buzzard in your teeth, Mr Neverout.

Lady Smart. Now you are up, Mr Neverout, will you do me the favour, to do me the kindneſs, to take off the tea-kettle?

Ld. Sparkiſh. I wonder what makes theſe bells ring.

Lady Anſw. Why, my Lord, I ſuppoſe, becauſe they pull the ropes. [Here all laugh.

Neverout plays with a tea-cup.

Miſs. Now a child would have cried half an hour before it would have found out ſuch a pretty play-thing.

Lady Smart. Well ſaid, Miſs: I vow, Mr Neverout, the girl is too hard for you.

Neverout. Ay, Miſs will ſay any thing but her prayers, and thoſe ſhe whiſtles.

Miſs.

Miſs. Pray, Colonel, make me a preſent of that pretty penknife.

Ld. Sparkiſh. Ay, Miſs, catch him at that and hang him.

Col. Not for the world, dear Miſs; it will cut love.

Ld. Sparkiſh. Colonel, you ſhall be married firſt, I was juſt going to ſay that.

Lady Smart. Well, but for all that, I can tell you who is a great admirer of Miſs. Pray Miſs, how do you like Mr Spruce? I ſwear I have often ſeen him caſt a ſheep's eye out of a calf's head at you: Deny it if you can.

Miſs. Oh! Madam; all the world knows that Mr Spruce is a general lover.

Col. Come, Miſs, 'tis too true to make a jeſt on.

[Miſs bluſhes.

Lady Anſw. Well, however, bluſhing is ſome ſign of grace.

Neverout. Miſs ſays nothing; but I warrant ſhe pays it off with thinking.

Miſs. Well, Ladies and Gentlemen, you are pleas'd to divert yourſelves; but, as I hope to be ſav'd, there's nothing in it.

Lady Smart. Touch a gall'd horſe, and he'll wince; love will creep where it dare not go: I'd hold a hundred pound Mr Neverout was the inventor of that ſtory; and, Colonel, I doubt you had a finger in the pye.

Lady Anſw. But, Colonel, you forgot to ſalute Miſs when you came in; ſhe ſaid you had not been here a long time.

Miſs.

Miſs. Fie, Madam! I vow, Colonel, I ſa no ſuch thing; I wonder at your Ladyſhip.

Col. Miſs, I beg your pardon.———

Goes to ſalute her, ſhe ſtruggles a little.

Miſs. Well, I'd rather give a knave a kiſs f once than be troubled with him; but, upon n word, you are more bold than welcome.

Lady Smart. Fie, fie, Miſs! for ſhame the world, and ſpeech of good people.

Neverout to Miſs, who is cooking her tea, a bread and butter.

Neverout. Come, come, Miſs, make mu of naught; good folks are ſcarce.

Miſs. What! and you muſt come in wi your two eggs a penny, and three of them r ten.

Col. [to Ld. Sparkiſh]. But, my Lord, I fo got to aſk you, how you like my new cloaths

Ld. Sparkiſh. Why, very well, Colonel; o ly, to deal plainly with you, methinks the wo piece is in the middle. [Here a loud laug often repeated.

Col. My Lord, you are too ſevere on yo friends.

Miſs. Mr Neverout, I'm hot, are you a fo

Neverout. Miſs, I'm cold, are you a ſcold take you that.

Lady Smart. I confeſs that was home. I fin Mr Neverout, you won't give your head for t waſhing, as they ſay.

Mi

Miſs, Oh! he's a ſore man where the ſkin's off. I ſee Mr Neverout has a mind to ſharpen the edge of his wit on the whetſtone of my ignorance.

Ld. Sparkiſh. Faith, Tom, you are ſtruck! I never heard a better thing.

Neverout. Pray, Miſs, give me leave to ſcratch you for that fine ſpeech.

Miſs. Pox on your picture, it coſt me a groat the drawing.

Neverout. [to Lady Sparkiſh]. 'Sbud's, Madam, I have burnt my hand with your plaguy tea-kettle.

Lady Smart. Why, then, Mr Neverout, you muſt ſay, God ſave the King.

Neverout. Did you ever ſee the like?

Miſs. Never but once, at a wedding.

Col. Pray, Miſs, how old are you?

Miſs. Why, I'm as old as my tongue, and a little older than my teeth.

Ld. Sparkiſh. [to Lady Anſw]. Pray, Madam, is Miſs Buxom married? I hear 'tis all over the town.

Lady Anſw. My Lord, ſhe's either married, or worſe.

Col. If ſhe be'nt married, at leaſt ſhe's luſtily promis'd. But is it certain that Sir John Blunderbuſs is dead at laſt?

Ld. Sparkiſh. Yes, or elſe he's ſadly wrong'd, for they have buried him.

Miſs. Why, if he be dead, he'll eat no more bread.

Col. But is he really dead?

Lady Anſw. Yes, Colonel, as ſure as you're alive.—

Col. They ſay he was an honeſt man.

Lady Anſw. Yes, with good looking to.

Miſs feels a pimple on her face.

Miſs. Lord! I think my goodneſs is coming out Madam, will your Ladyſhip pleaſe to lend me a patch?

Neverout. Miſs, if you are a maid, put your hand upon your ſpot.

Miſs——There——

Covering her face with both her hands.

Lady Smart. Well, thou art a mad girl.

[Gives her a tap.

Miſs. Lord, Madam, is that a blow to give a child?

Lady Smart lets fall her handkerchief, and the Colonel ſtoops for it.

Lady Smart. Colonel, you ſhall have a better office.

Col. Oh, Madam, I can't have a better than to ſerve your Ladyſhip.

[To Lady Anſwerall]. Madam, has your Ladyſhip read the new play written by a Lord? It is call'd Love in a hollow tree.

Lady Anſw. No, Colonel.

Col.

Col. Why, then your Ladyſhip has one pleaſure to come.

Miſs ſighs.

Neverout. Pray, Miſs, why do you ſigh?

Miſs. To make a fool aſk, and you are the firſt.

Neverout. Why, Miſs, I find there is nothing but a bit and a blow with you.

Lady Anſw. Why, you muſt know that Miſs is in love.

Miſs. I wiſh my head may never ake till that day.

Ld. Sparkiſh. Come, Miſs, never ſigh, but ſend for him.

Lady Smart and Lady Anſwerall ſpeaking together. If he be hang'd, he'll come hopping? and if he be drown'd, he'll come dropping.

Miſs. Well, I ſwear you'll make one die with laughing.

Miſs plays with a tea-cup, and Neverout with another.

Neverout. Well; I ſee, one fool makes many.

Miſs. And you are the greateſt fool of any.

Neverout. Pray, Miſs, will you be ſo kind to tie this ſtring for me with your fair hands? it will go all in your day's work.

Miſs. Marry, come up, indeed; tie it yourſelf, you have as many hands as I; your man's man will have a fine office truly: come, pray, ſtand out of my ſpitting place.

Neverout. Well; but, Miſs, don't be angry.

Miſs. No; I was never angry in my life but

once, and then no body car'd for it; ſo I reſol-v'd never to be angry again.

Neverout. Well; but if you'll tie it, you ſhall never know what I'll do for you.

Miſs. So I ſuppoſe, truly.

Neverout. Well; but I'll make you a fine preſent one of theſe days.

Miſs. Ay; when the devil's blind, and his eyes are not ſore yet.

Neverout. No, Miſs, I'll ſend it you to-morrow.

Miſs. Well, well: to-morrow's a new day; but I ſuppoſe, you mean to-morrow come never.

Neverout. Oh! 'tis the prettieſt thing: I aſſure you their came but two of them over in three ſhips.

Miſs. Would I could ſee it, quoth blind Hugh. But why did you not bring me a preſent of ſnuff this morning.

Neverout. Becauſe, Miſs, you never aſk'd me: and 'tis an ill dog that's not worth whiſtling for.

Ld. Sparkiſh. [to Lady Anſw]. Pray, Madam, how came your Ladyſhip laſt Thurſday to go to that odious puppet-ſhow?

Col. Why, to be ſure, her Ladyſhip went to ſee, and to be ſeen.

Lady Anſw. You have made a fine ſpeech, Colonel: Pray, what will you take for your mouth-piece?

Ld. Sparkiſh. Take that, Colonel. But, pray, Madam, was my Lady Snuff there? They ſay ſhe's extremely handſome.

Lady

Lady Smart. They muſt not ſee with my eyes, that think ſo.

Neverout. She may paſs muſter well enough.

Lady Anſw. Pray, how old do you take her to be?

Col. Why, about five or ſix and twenty.

Miſs. I ſwear ſhe's no chicken; ſhe's on the wrong ſide of thirty, if ſhe be a day.

Lady Anſw. Depend upon it, ſhe'll never ſee five and thirty, and a bit to ſpare.

Col. Why, they ſay, ſhe's one of the chief toaſts in town.

Lady Smart. Ay, when all the reſt are out of it.

Miſs. Well; I wou'dn't be as ſick as ſhe's proud, for all the world.

Lady Anſw. She looks as if butter woud'nt melt in her month, but I warrant cheeſe won't choke her.

Neverout. I hear my Lord, What d'ye call him, is courting her?

Ld. Sparkiſh. What Lord d'ye mean, Tom?

Miſs. Why, my Lord, I Suppoſe Mr Neverout means the Lord of the Lord knows what.

Col. They ſay ſhe dances very fine.

Lady Anſw. She did; but I doubt her dancing days are over.

Col. I can't pardon her for her rudeneſs to me.

Lady Smart. Well; but you muſt forget and forgive.

Footman comes in.

Lady Smart. Did you call Betty ?

Footman. She's coming, Madam.

Lady Smart. Coming! ay ſo is Chriſ

Betty comes in.

Lady Smart. Come, get ready my
Where has the wench been theſe three h

Betty. Madam, I can't go faſter than
will carry me.

Lady Smart. Ay thou haſt a head, an
a pin. But, my Lord, all the town has
Miſs Caper is to be married to Sir Peter
One thing is certain, that ſhe hath pro
have him.

Ld. Sparkiſh. Why, Madam, you kn
miſes are either broken or kept.

Lady Anſw. I beg your pardon, my
promiſes and pye-cruſt are made to be br

Lady Smart. Nay, I had it from my La
ry-lie's own mouth. I tell you my tale,
tale's author; if it be a lie, you have it a
as I.

Lady Anſw. She and I had ſome we
Sunday at church; but I think I gave
own.

Lady Smart. Her tongue runs like the
of a mill; ſhe talks enough for herſelf
the company.

Neverout. And yet ſhe ſimpers like a
kettle.

Miſs looking in a glaſs.

Miſs. Lord, how my head is dreſs'd to-day!

Col. Oh, Madam! a good face needs no band.

Miſs. No; and a bad one deſerves none.

Col. Pray, Miſs, where is your old acquaintance, Mrs Wayward?

Miſs. Why, where ſhould be? If you muſt needs know ſhe's in her ſkin.

Col. I can anſwer that: What if you were as far out as ſhe's in?——

Miſs. Well, I promis'd to go this evening to Hydeparke on the water *; but I proteſt I'm half afraid.

Neverout. Never fear, Miſs; you have the old proverb on your ſide. Naught's ne'er in danger.

Col. Why, Miſs, let Tom Neverout wait on you; and then I warrant you'll be as ſafe as a thief in a mill: For you know, He that's born to be hang'd, will never be drown'd

Neverout. Thank you Colonel, for your good word; but faith, if ever I hang it ſhall be about a fair lady's neck.

Lady Smart. Whoſe there! Bid the children be quiet, and not laugh ſo loud.

Lady Anſw. Oh, Madam, let 'em laugh, they'll ne'er laugh younger.

Neverout. Miſs, I'll tell you a ſecret, if you'll promiſe never to tell it again.

Miſs

* A cant phraſe for taking pleaſure on the river Thames in a boat.

Miſs. No, to be ſure; I'll tell it to nobody but friends and ſtrangers.

Neverout. Why, then, there's ſome dirt in my tea-cup.

Miſs. Come, come, the more there's in't, the more there's on't.

Lady Anſw. Poh! you muſt eat a peck of dirt before you die.

Col. Ay, ay; it goes all one way.

Neverout. Pray, Miſs, what's a clock?

Miſs. Why, you muſt know, 'tis a thing like a bell, and you are a fool that can't tell.

Neverout. [to Lady Anſw]. Pray, Madam, do you tell me; for I have let my watch run down.

Lady Anſw. Why. 'tis half an hour paſt hanging time.

Col. Well; I'm like the butcher that was looking for his knife, and had it in his mouth: I have been ſearching my pockets for my ſnuff-box, and, egad, here it is in my hand.

Miſs. If it had been a bear, it would have bit you, Colonel. Well, I wiſh I had ſuch a ſnuff-box.

Neverout. You'll be long enough before you wiſh your ſkin full of eye-let-holes.

* Col. Wiſh in one hand———

Miſs. Out upon you: Lord, What can the man mean?

Ld. Sparkiſh. This tea's very hot.

Lady

* This ſentence is remarkably characteriſtic and beautiful. By the firſt it appears, that Miſs knew the reſt; and by the latter, that in the ſame breath ſhe laboured to conceal her knowledge. *Hawkeſ.*

Lady Anſw. Why, it came from a hot place, my Lord.

Colonel ſpills his tea.

Lady Smart. That's as well done as if I had done it myſelf.

Col. Madam, I find you live by ill neighbours, when you are forc'd to praiſe yourſelf.

Lady Smart. So they pray'd me to tell you.

Neverout. Well, I won't drink a drop more; if I do, 'twill go down like chopt hay.

Miſs. Pray, don't ſay no, till you are aſk'd.

Neverout. Well, what you pleaſe, and the reſt again.

Miſs ſtooping for a pin.

Miſs. I have heard 'em ſay, that a pin a-day is a groat a-year. Well, as I hope to be married, forgive me for ſwearing, I vow 'tis a needle.

Col. Oh! the wonderful works of nature, that a black hen ſhould lay a white egg!

Neverout. What! you have found a mare's neſt, and laugh at the eggs.

Miſs. Pray keep your breath to cool your porridge.

Neverout. Miſs, there was a very pleaſant accident laſt night at St James's Park.

Miſs. [to Lady Smart]. What was it your Ladyſhip was going to ſay juſt now.

Neverout. Well, Miſs, tell a mare a tale——

Miſs. I find you love to hear yourſelf talk.

Neverout.

Neverout. Why, if you won't hear m
kiſs my, &c.

Miſs. Out upon you for a filthy creatu

Neverout. What, Miſs! muſt I tell
ſtory, and find you ears?

Ld. Sparkiſh. [to Lady Smart]. Pray, M
don't you think Mrs Spendall very gentee

Lady Smart. Why, my Lord, I think ſh
cut out for a gentlewoman, but ſhe was
in the making: She wears her cloaths as i
were thrown on her with pitch-fork; an
the faſhion, I believe they were made i
reign of Queen Beſs.

Neverout. Well, that's neither here nor
for, you know, the more careleſs the mor
diſh.

Col. Well, I'd hold a wager there will
match between her and Dick Dolt; and
lieve I can ſee as far into a millſtone as a
man.

Miſs. Colonel, I muſt beg your par
thouſand times; but they ſay an old ape
old eye.

Neverout. Miſs, what do you mean!
ſpoil the Colonel's marriage, if you call hi

Col. Not ſo old, nor yet ſo cold——
know the reſt, Miſs.

Miſs. Manners is a fine thing, truly.

Col. Faith, Miſs, depend upon it, I'l
you as good as you bring. What! if yo
a jeſt, you muſt take a jeſt.

Lady Smart. well, Mr Neverout, you'll

one till you break that knife, and then the
on't take it again.

s. Why, Madam, fools will be meddling;
he may cut his fingers. I hope you can
ır own blood without fainting.

erout. Why, Miſs, you ſhine this morn-
e a ſh—n barn-door; you'll never hold
this rate; pray ſave a little wit for to-
w.

s. Well, you have ſaid your ſay; if peo-
ill be rude, I have done: my comfort is,
be all one a thouſand year hence.

erout. Miſs, you have ſhot your bolt: I
ou muſt have the laſt word.——Well, I'll
he opera to night.——No, I can't neither,
ave ſome buſineſs——and yet I think I
for I promis'd to ſquire the Counteſs to
x.

s. The Counteſs of Puddlelock, I ſuppoſe.

erout. Peace, or war, Miſs?

ly Smart. Well, Mr Neverout, you'll ne-
mad, you are of ſo many minds.

Miſs riſes, the chair falls behind her.

s. Well; I ſhan't be Lady Mayoreſs this

erout. No, Miſs, 'tis worſe than that:
on't be married this year

s. Lord! you make me laugh, tho' I an't

out, as Miſs is ſtanding, pulls her ſudden-
ly on his lap.

Neverout

Neverout. Now, Colonel, come, ſit down on my lap; more ſacks upon the mill.

Miſs. Let me go: ar'n't you ſorry for my heavineſs.

Neverout. No, Miſs: you are very light: but I don't ſay you are a light huſſy. Pray take up the chair for your pains.

Miſs. 'Tis but one body's labour; you may do it yourſelf: I wiſh you would be quiet; you have more tricks than a dancing bear.

Neverout riſes to take up the chair, and Miſs ſits in his.

Neverout. You wou'd not be ſo ſoon in my grave, Madam.

Miſs. Lord! I have torn my petticoat with your odious romping: my rents are coming in; I'm afraid I ſhall fall into the ragman's hands.

Neverout. I'll mend it, Miſs.

Miſs. You mend it! go teach your grannam to ſuck eggs.

Neverout. Why, Miſs, you are ſo croſs, I could find in my heart to hate you.

Miſs. With all my heart; there will be no love loſt between us.

Neverout. But pray, my Lady Smart, does not Miſs look as if ſhe could eat me without ſalt?

Miſs. I'll make you one day ſup ſorrow for this.

Neverout. Well, follow your own way, you'll live the longer.

Miſs. See, Madam, how well I have mended it.

Lady

Lady Smart. 'Tis indifferent, as Doll danc'd.

Neverout. 'Twill laſt as many nights as days.

Miſs. Well, I knew I ſhould never have your good word.

Lady Smart. My Lord, my Lady Anſwerall and I was walking in the park laſt night till near eleven; 'twas a very fine night.

Neverout. Egad, ſo was I; and I'll tell you a comical accident; egad, I loſt my underſtanding.

Miſs. I'm glad you had any to loſe.

Lady Smart. Well, but what do you mean?

Neverout. Egad I kick'd my foot againſt a ſtone, and tore off the heel of my ſhoe, and was forc'd to limp to a cobler in the Pall Mall to have it put on. He, he, he, he. [All laugh.

Col. Oh! 'twas a delicate night to run away with another man's wife.

Neverout ſneezes.

Miſs. God bleſs you, if you han't taken ſnuff.

Neverout. Why, what if I have Miſs.

Miſs. Why then the duce take you.

Neverout. Miſs, I want that diamond ring of yours.

Miſs. Why then, want's like to be your maſter.

Neverout looking at the ring.

Neverout. Ay, Marry, this is not only, but alſo; pray where did you get it?

Miſs. Why, where 'twas to be had; where the devil got the friar.

Neverout. Well; if I had ſuch a fine diamond

ring, I wou'dn't ſtay a day in England: b
know, far-fetch'd and dear-bought is fit
dies. I warrant this coſt your father twc
halfpenny.

Miſs ſitting between Neverout and the C

Miſs. Well; here's a roſe between two r

Neverout. No, Madam, with ſubmiſſion,
a nettle between two roſes.

Colonel ſtretching himſelf.

Lady Smart. Why, Colonel, you brea
King's laws; you ſtretch without a halter.

Lady Anſw. Colonel, ſome ladies of yo
quaintance have promis'd to breakfaſt with
and I am to wait on them; what will yo
us?

Col. Why, faith, Madam, bachelor's
bread and cheeſe, and kiſſes.

Lady Anſw. Poh! what have you bacl
to do with your money, but to treat the la
you have nothing to keep but your own
quarters.

Lady Smart. My Lord, has Capt. Brag th
nour to be related to your Lordſhip?

Ld. Sparkiſh. Very nearly, Madam; he
couſin-german quite remov'd.

Lady Anſw. Pray is he not rich?

Ld. Sparkiſh. Ay, a rich rogue, two
and a rag.

Col. Well, however, they ſay he has a
eſtate, but only the right owner keeps him out

Lady Smart. What religion is he of?

Ld. Sparkiſh. Why, he is an Anythingarian.

Lady Anſw. I believe he has his religion to chuſe, my Lord.

Neverout ſcratches his neck.

Miſs. Fie, Mr Neverout, ar'n't you aſham'd, I beg pardon for the expreſſion; but I'm afraid your boſom-friends are become your backbiters.

Neverout. Well, Miſs, I ſaw a flea once on your pinner; and a louſe is a man's companion, but a flea is a dog's companion. However, I wiſh you would ſcratch my neck with your pretty white hand.

Miſs. And who would be fool then? I wou'dn't touch a man's fleſh for the univerſe. You have the wrong ſow by the ear, I aſſure you: that's meat for your maſter.

Neverout. Miſs Notable, all quarrels laid aſide, pray ſtep hither for a moment.

Miſs. I'll waſh my hands, and wait on you, Sir; but pray come hither, and try to open this lock.

Neverout. We'll try what we can do.

Miſs. We!——what, have you pigs in your belly?

Neverout Miſs, I aſſure you, I am very handy at all things.

Miſs. Marry, hang them that can't give themſelves a good word: I believe you may have an even hand to throw a louſe in the fire.

Col. Well, I muſt be plain; here's a very bad ſmell.

Miſs. Perhaps, Colonel, the fox is the finder.

Neverout. No, Colonel; 'tis only your teeth againſt rain: But———

Miſs. Colonel, I find you would make a very bad poor man's ſow.

Colonel coughing.

Col. I have got a ſad cold.

Lady Anſw. Ay; 'tis well if one can get any thing theſe hard times.

Miſs. [to Col]. Choke, chicken, there's more a hatching.

Lady Smart. Pray Colonel, how did you get that cold?

Ld. Sparkiſh. Why, Madam, I ſuppoſe the Colonel got it by lying a-bed barefoot.

Lady Anſw. Why then, Colonel, you muſt take it for better for worſe, as a man takes his wife.

Col. Well, ladies, I apprehend you without a conſtable.

Miſs. Mr Neverout! Mr Neverout! come hither this moment.

Lady Smart. [Imitating her]. Mr Neverout! Mr Neverout! I wiſh he were tied to your girdle.

Neverout. What's the matter? who's mare's dead now?

Miſs. Take your labour for your pains; you may go back again, like a fool as you came.

Neverout.

)ut. Well, Miſs, if you deceive me a
me, 'tis my fault.
mart. Colonel, methinks your coat is

: will be long enough before I get ano-
dam.
Come, come; the coat's a good coat,
: of good friends.
)ut. Ladies, you are miſtaken in the
; half ſilk.
'om Neverout, you are a fool, and that's
t.

A great noiſe below.

)mart. Hey! what a clattering is here!
ld think hell was broke looſe.
Indeed, Madam, I muſt take my leave,
't well.
)mart. What! you are ſick of the mul-
'ith eating chopt hay.
No, indeed, Madam; I'm ſick and hun-
: need of a cook than a doctor.
Anſw. Poor Miſs! ſhe's ſick as a cu-
e wants nothing but ſtuffing.
f you are ſick, you ſhall have a caudle
eggs.
)ut. I can't find my gloves,
I ſaw the dog running away with ſome
ıg a while ago.
Miſs, you have got my handkerchief;
me have it.

Lady Smart. No: keep it Miſs; for they ſay, poſſeſſion is eleven points of the law.

Miſs. Madam, he ſhall ne'er have it again; 'tis in huckſter's hands.

Lady Anſw. What! I ſee 'tis raining again.

Ld. Sparkiſh. Why, then, Madam, we muſt do as they do in Spain.

Lady Smart. Pray, my Lord, how is that?

Ld. Sparkiſh. Why, Madam, we muſt let it rain.

Miſs whiſpers Lady Smart.

Neverout. There's no wiſpering, but there's lying.

Miſs. Lord! Mr Neverout, you are as pert as a pearmonger this morning.

Neverout. Indeed, Miſs, you are very handſome.

Miſs. Poh! I know that already; tell me news.

Some body knocks at the door.

Footman comes in.

Footman. [to Col]. An pleaſe your honour, there's a man below wants to ſpeak to you.

Col. Ladies, your pardon for a minute.

[Col. goes out.

Lady Smart. Miſs, I ſent yeſterday to know how you did, but you were gone abroad early.

Miſs. Why, indeed, Madam, I was hunch'd up in a hackney coach with three country-acquaintances, who call'd upon me to take the air as far as Highgate.

Lady

Lady Smart. And had you a pleaſant airing?

Miſs. No, Madam; it rain'd all the time; I was jolted to death, and the road was ſo bad, that I ſcreamd every moment, and call'd to the coachman, Pray, friend, don't ſpill us.

Neverout. So, Miſs, you were afraid that pride would have a fall.

Miſs. Mr Neverout, when I want a fool, I'll ſend for you.

Ld. Sparkiſh. Miſs, did'n t your left ear burn laſt night?

Miſs. Pray why, my Lord?

Ld. Sparkiſh. Becauſe I was then in ſome company where you were extoll'd to the ſkies, I aſſure you.

Miſs. My Lord, that was more their goodneſs than my deſert.

Ld. Sparkiſh. They ſaid, that you were a complete beauty.

Miſs. My Lord, I am as God made me.

Lady Smart. The girl's well enough, if ſhe had but another noſe.

Miſs. Oh! Madam, I know I ſhall always have your good word; you love to help a lame dog over the ſtyle.

One knocks.

Lady Smart. Who's there? you're on the wrong ſide of the door; come in, if you be fat

Colonel comes in again.

Ld. Sparkiſh. Why, Colonel, yon are a man of great buſineſs.

Col. Ay, ay, my Lord, I'm like my Lord Mayor's

Mayor's fool, full of buſineſs, and nothing

Lady Smart. My Lord, don't you thi Colonel's mightily fall'n away of late?

Ld. Sparkiſh. Ay, fall'n from a horſe-a cart-load

Col. Why, my Lord, egad I am like a fat and lean in four and twenty hours.

Lady Smart. I aſſure you the Colonel as ſtraight as a pin.

Miſs. Yes; he's a handſome-body'd r the face.

Neverout. A handſome foot and leg: mercy ſhoe and ſtocking!

Col. What! three upon one! that,s fou this would make a parſon ſwear.

Neverout. Why, Miſs, what's the matte look as if you had neither won nor loſt.

Col. Why, you muſt know, Miſs live love.

Miſs. Yes, upon love and lumps of th board.

Lady Anſw. Ay; they ſay love and porridge are two dangerous things; one the heart, and the other the belly.

Miſs. [imitating Lady Anſwerall's tone] pretty! one breaks the heart, and the otl belly.

Lady Anſw. Have a care! they ſay, m is catching.

Miſs. I never heard that.

Neverout. Why, then, Miſs, you have a kle—more than ever you had before.

Miſs. Well; live and learn.

Neverout. Ay? and be hang'd; and forget all.

Miſs. Well, Mr Neverout, take it as you pleaſe; but I ſwear, you are a ſaucy jack to uſe ſuch expreſſions.

Neverout. Why, then, Miſs, if you go to that, I muſt tell you there's ne'er a jack but there's a jill.

Miſs. Oh! Mr Neverout, every body knows that you are the pink of courteſy,

Neverout. And, Miſs, all the world allows, that you are the flower of civility.

Lady Smart. Miſs, I hear there was a great deal of company where yon viſited laſt night: pray, who were they?

Miſs. Why, there was old Lady Forward, Miſs To-and-again, Sir John Ogle, my Lady Clapper, and I, quoth the dog..

Col. Was your viſit long, Miſs?

Miſs. Why, truly, they went all to the opera; and ſo poor Pilgarlic came home alone.

Neverout. Alack-a-day, poor Miſs! methinks it grieves me to pity you.

Miſs. What! you think you ſaid a fine thing now; well, if I had a dog with no more wit, I would hang him.

Ld. Sparkiſh. Miſs, if it is manners, may I aſk which is oldeſt, you are old Lady Scuttle?

Miſs. Why, my Lord, when I die for age, ſhe may quake for fear.

Lady Smart. She's a very great gadder abroad.

Lady

Lady Anſw. Lord! ſhe made me follow her l
week through all the ſhops like a Tantiny-pig
Lady Smart. I remember you told me, ſ
had been with her from Dan to Berſheba.

Colonel ſpits.

Col. Lord! I ſhall die; I can't ſpit from
Miſs. Oh! Mr Neverout, my little Coun
has juſt litter'd; ſpeak me fair, and I'll ſet
down for a puppy.

Neverout. Why, Miſs, if I ſpeak you f
perhaps I mayn't tell truth.

Ld. Sparkiſh. Ay, but Tom, ſmoke that,
calls you puppy by craft.

Neverout. Well, Miſs, you ride the f
horſe to-day.

Miſs. Ay, many one ſays well, that th
ill.

Neverout. Fie, Miſs, you ſaid that once
fore; and you know, too much of one thir
good for nothing.

Miſs. Why, ſure we can't ſay a good t
too often.

Ld. Lparkiſh. Well, ſo much for that,
butter for fiſh; let us call another cauſe. F
Madam, does your Ladyſhip know Mrs Nic
]

* St Anthony's pig. It being fabled of St An
the hermite, that he wrought a miraculous cure
hog, it became a cuſtom in ſeveral places to tie a l
bout the neck of a pig, and maintain it at the co
charge in honour to his memory. Hence the prover
follow like a Tantiny-pig. *Hawkeſ.*

Lady Smart. Perfectly well, my Lord; ſhe's nice by name, and nice by nature.

Ld. Sparkiſh. Is it poſſible ſhe could take that booby Tom Blunder for love?

Miſs. She had good ſkill in horſe-fleſh, that could chuſe a gooſe to ride on.

Lady Anſw. Why, My Lord, 'twas her fate; they ſay marriage and hanging go by deſtiny.

Col. I believe ſhe'll never be burnt for a witch.

Ld. Sparkiſh. They ſay marriages are made in heaven; but I doubt, when ſhe was married, ſhe had no friend there.

Neverout. Well, ſhe's got out of God's bleſſing into the warm ſun.

Col. The fellow's well enough, if he had any guts in his brains.

Lady Smart. They ſay, thereby hangs a tale.

Ld. Sparkiſh. Why, he's a mere hobbledhoy, neither a man nor a boy.

Miſs. Well, if I were to chuſe a huſband, I would never be married to a little man.

Neverout. Pray, why ſo, Miſs? For they ſay, of all the evils we ought to chuſe the leaſt.

Miſs. Becauſe folks would ſay, when they ſaw us together, there goes the woman and her huſband.

Col. [to Lady Smart] Will your Ladyſhip be on the Mall to-morrow night?

Lady Smart. No that won't be proper; you know to-morrow's Sunday.

Ld.

Neverout, Come, Miſs, let us be
Will you go to the park this evening?

Miſs. With all my heart, and a pie
liver; but not with you.

Lady Smart. I'll tell you one thing, a
not two: I'm afraid I ſhall get a fit of t
ach to-day.

Col. Oh! Madam, don't be afraid;
with a fright.

Miſs. [to Lady Anſw]. Madam on
Ladyſhip's lappets is longer than t'othe

Lady Anſw. Well no matter; they
on a trotting horſe will never perceive i

Neverout. Indeed, Miſs your lapp
worſe.

Miſs. Well, I love a liar in my h
you fit me to a hair.

Miſs riſes up.

Neverout. Duce take you, Miſs; y

Ld. Sparkiſh. Well ſaid, girl!—[giving her a chuck]. Take that; they ſay, a chuck under the chin is worth two kiſſes.

Lady Anſw. But, Mr Neverout, I wonder why ſuch a handſome, ſtraight, young gentleman as you, don't get ſome rich widow.

Ld. Sparkiſh. Straight! ay, ſtraight as my leg, that's crooked at knee.

Neverout. Faith, Madam, if it rain'd rich widows, none of them would fall upon me. Egad, I was born under a threepenny planet, never to be worth a groat.

Lady Anſw. No, Mr Neverout; I believe you were born with a caul on your head; you are ſuch a favourite among the ladies. But what think you of widow Prim? ſhe's immenſely rich.

Neverout. Hang her! they ſay her father was a baker.

Lady Smart. Ay; but it is not, What is ſhe? but, What has ſhe? now-a-days.

Col. Tom, Faith put on a bold face for once, and have at the widow. I'll ſpeak a good word for you to her.

Lady Anſw. Ay; I warrant you'll ſpeak one word for him, and two for yourſelf.

Miſs. Well; I had that at my tongue's end.

Lady Anſw. Why, Miſs, they ſay good wits jump.

Neverout. Faith, Madam, I had rather marry a woman I lov'd in her ſmoak, than widow Prim, if ſhe had her weight in gold.

Lady Smart. Come, come, Mr Neverout, mar-

riage is honourable, but houſe-keeping is a ſhrew.

Lady Anſw. Conſider, Mr Neverout, four bare legs in a bed; and you are a younger brother.

Col. Well, Madam; the younger brother is the better gentleman. However, Tom, I would adviſe you to look before you leap.

Ld. Sparkiſh. The Colonel ſays true; beſides, you can't expect to wive and thrive in the ſame year.

Miſs. [ſhuddering]. Lord! there's ſomebody walking over my grave.

Col. Pray, Lady Anſwerall, where was you laſt Wedneſday, when I did myſelf the honour to wait on you? I think your Ladyſhip is one of the tribe of Gad.

Lady Anſw. Why, Colonel, I was at church.

Col. Nay, then will I be hang'd, and my horſe too.

Neverout. I believe her Ladyſhip was at church with a chimney in it.

Miſs. Lord, my petticoat! how it hangs by jommetry!

Neverout. Perhaps the fault may be in your ſhape.

Miſs. [looking gravely]. Come, Mr Neverout, there's no jeſt like the true jeſt: but I ſuppoſe you think my back's broad enough to bear every thing.

Neverout. Madam, I humbly beg your pardon.

Miſs. Well, Sir, your pardon's granted.

Neverout.

Neverout. Well, all things have an end, and a pudding has two, up-up-on me my-my word. [Stutters.

Miſs. What, Mr Neverout, can't you ſpeak without a ſpoon?

Ld. Sparkiſh. [to Lady Smart]. Has your Ladyſhip ſeen the Dutcheſs ſince your falling out?

Lady Smart. Never, my Lord, but once at a viſit; and ſhe look'd at me as the devil look'd over Lincoln.

Neverout. Pray, Miſs, take a pinch of my ſnuff.

Miſs. What! you break my head, and give me a plaiſter; well, with all my heart; once, and not uſe it.

Neverout. Well, Miſs; if you wanted me and your victuals, you'd want your two beſt friends.

Col. [to Neverout]. Tom, Miſs and you muſt kiſs and be friends.

Neverout ſalutes Miſs.

Miſs. Any thing for a quiet life: my noſe itch'd, and I knew I ſhould drink wine, or kiſs a fool.

Col. Well, Tom, if that ben't fair, hang fair.

Neverout. I never ſaid a rude thing to a lady in my life.

Miſs. Here's a pin for that lie; I'm ſure liars had need have good memories. Pray, Colonel, was not he very uncivil to me but juſt now?

Lady Anſw. Mr Neverout, if Miſs will be

angry for nothing, take my counſel, and bid her turn the buckle of her girdle behind her.

Neverout. Come, Lady Anſwerall, I know better things; Miſs and I are good friends; don't put tricks upon travellers.

Col. Tom, not a word of the pudding, I beg you.

Lady Smart. Ah! Colonel, you'll never be good, nor then either.

Ld. Sparkiſh. Which of the goods d'ye mean? good for ſomething, or good for nothing?

Miſs. I have a bliſter on my tongue; yet I don't remember I told a lie.

Lady Anſw. I thought you did juſt now.

Ld. Sparkiſh. Pray, Madam, what did thought do?

Lady Anſw. Well, for my life, I cannot conceive what your Lordſhip means.

Ld. Sparkiſh. Indeed, Madam, I mean no harm.

Lady Smart. No, to be ſure, my Lord, you are as innocent as a devil of two years old.

Neverout. Madam, they ſay, ill doers are ill deemers; but I don't apply it to your Ladyſhip.

Miſs mending a hole in her lace.

Miſs. Well, you ſee, I'm mending; I hope I ſhall be good in time; look, Lady Anſwerall, is it not well mended?

Lady Anſw. Ay, this is ſomething like a tanſy.

Neverout. Faith, Miſs, you have mended it as

as a tinker mends a kettle; ſtop one hole, and make two.

Lady Smart. Pray, Colonel, are you not very much tann'd?

Col. Yes, Madam; but a cup of Chriſtmas ale will ſoon waſh it off.

Ld. Sparkiſh. Lady Smart, does not your Ladyſhip think Mrs Fade is mightily alter'd ſince her marriage?

Lady Anſw. Why, my Lord, ſhe was handſome in her time; but ſhe cannot eat her cake and have her cake: I hear ſhe's grown a mere otomy.

Lady Smart. Poor creature! the black ox has ſet his foot upon her already.

Miſs. Ay; ſhe has quite loſt the blue on the plum.

Lady Smart. And yet they ſay, her huſband is very fond of her ſtill.

Lady Anſw. Oh! Madam; if ſhe would eat gold, he would give it her.

* Neverout. [to Lady Smart]. Madam, have you heard that Lady Queaſy was lately at the playhouſe incog?

Lady Smart. What! Lady Queaſy of all women in the world! Do you ſay it upon rep?

Neverout. Poz, I ſaw her with my own eyes; ſhe ſat among the mob in the gallery; her own ugly fiz: and ſhe ſaw me look at her.

* Here the author, for variety, runs into ſome cant words.

Col. Her Ladyſhip was plaguily bamb'd; I warrant it put her into the hipps.

Neverout. I ſmoked her huge noſe, and, egad, ſhe put me in mind of the woodcock, that ſtrives to hide his long bill, and then thinks nobody ſees him

Col. Tom, I adviſe you, hold your tongue; for you'll never ſay ſo good a thing again.

Lady Smart. Miſs, what are you looking for?

Miſs. Oh! Madam; I have loſt the fineſt needle—

Lady Anſw. Why, ſeek till you find it, and then you won't loſe your labour.

Neverout. The loop of my hat is broke; how ſhall I mend it? [He faſtens it with a pin]. Well, hang him, ſay I, that has no ſhift.

Miſs. Ay, and hang him that has one too many.

Lady Anſw. Well, but I don't like ſuch jeſting.

Neverout. Oh! Miſs, I have heard a ſad ſtory of you.

Miſs. I defy you, Mr Neverout; nobody can ſay, black's my eye.

Neverout. I believe you wiſh they could.

Miſs. Well; but who was your author? Come, tell truth, and ſhame the devil.

Neverout. Come, then, Miſs; gueſs who it was that told me; come, put on your conſidering-cap.

Miſs. Well, who was it?

Neverout.

out. Why one that lives within a mile
k.

Well, go hang yourſelf in your own
for I'm ſure the gallows groans for you.
rout. Pretty Miſs! I was but in jeſt.

Well, but don't let that ſtick in your

My Lord, does your Lordſhip know Mrs
?

parkiſh. Only by ſight; but I hear ſhe
eat deal of wit, and egad, as the ſaying
le to the back.

Smart. So I hear.

Why, Dick Lubber ſaid to her t'other
adam, you can't cry bo to a gooſe: Yes,
an, ſaid ſhe; and egad, cry'd bo full in
. We all thought we ſhould break our
vith laughing.

parkiſh. That was cutting with a ven-
: and pry'thee how did the fool look?

Look! egad, he look'd for all the world
owl in an ivy-buſh.

A child comes in ſcreaming.

. Well, if that child was mine, I'd whip
he blood came; peace, you little vixen!
e near you, I would not be far from you.

Smart. Ay, ay; bachelors wives and
hildren are finely tutor'd.

Anſw. Come to me, maſter; and I'll
u a ſugar-plum. Why, Miſs, you for-
t ever you was a child yourſelf. [She

gives

gives the child a lump of ſugar]. I have h
'em ſay, boys will long.

Col. My Lord, I ſuppoſe you know that
Buzzard has married again?

Lady Smart. This is his fourth wife; the
has been ſhod round.

Col. Why, you muſt know ſhe had a mor
mind to Dick Frontleſs, and thought to ru
way with him; but her parents forc'd he
take the old fellow for a good ſettlement.

Ld. Sparkiſh. So the man got his mare a

Lady Smart. I'm told he ſaid a very
thing to Dick; ſaid he, You think us old
lows are fools; but we old fellows know y
fellows are fools.

Col. I know nothing of that; but I k
he's deviliſh old, and ſhe's very young.

Lady Anſw. Why, they call that a matc
the world's making.

Miſs. What if he had been young, and
old?

Neverout. Why, Miſs, that would have
a match of the devil's making; but when
are young, that's a match of God's making

Miſs, ſearching her pockets for a thimble, b
out a nutmeg.

Neverout. Oh! Miſs, have a care; for if
carry a nutmeg in your pocket, you'll cert
be married to an old man.

Miſs. Well, and if I ever be married, it
be to an old man; they always make the
huſba

huſbands; and it is better to be an old man's darling, than a young man's warling.

Neverout. Faith, Miſs, if you ſpeak as you think, I'll give you my mother for a maid.

Lady Smart rings the bell.

Footman comes in.

Lady Smart. Harkee, you fellow; run to my Lady Match, and deſire ſhe will remember to be here at ſix, to play at quadrille: D'ye hear? if you fall by the way, don't ſtay to get up again.

Footman. Madam, I don't know the houſe.

Lady Smart. That's not for want of ignorance; follow your noſe; go, inquire among the ſervants.

Footman goes out, and leaves the door open.

Lady Smart. Here, come, back, you fellow; why did you leave the door open? Remember that a good ſervant muſt always come when he's call'd, do what he's bid, and ſhut the door after him.

The footman goes out again, and falls down ſtairs.

Lady Anſw. Neck or nothing; come down, or I'll fetch you down: Well, but I hope the poor fellow has not ſav'd the hangman a labour.

Neverout. Pray, Madam, ſmoke Miſs yonder, biting her lips, and playing with her fan.

Miſs. Who's that takes my name in vain?

She

She runs to them, and falls down.

Lady Smart. What, more falling! do you intend the frolic ſhould go round?

Lady Anſw. Why, Miſs, I wiſh you may not have broke her Ladyſhip's floor.

Neverout. Miſs, come to me, and I'll take you up.

Ld. Sparkiſh. Well, but without a jeſt, I hope, Miſs, you are not hurt.

Col. Nay, ſhe muſt be hurt for certain; for you ſee her head is all of a lump.

Miſs. Well, remember this, Colonel, when I have money, and you have none.

Lady Smart. But, Colonel, when do you deſign to get a houſe, and a wife, and a fire to put her in.

Miſs. Lord! who would be married to a ſoldier, and carry his knapſack?

Neverout. Oh! Madam: Mars and Venus, you know.

Col. Egad, Madam, I'd marry to-morrow, if I thought I could bury my wife juſt when the honey-moon is over; but they ſay, a woman has as many lives as a cat.

Lady Anſw. I find, the Colonel thinks a dead wife under the table is the beſt goods in a man's houſe.

Lady Smart. O but, Colonel, if you had a good wife, it would break your heart to part with her.

Col. Yes, Madam; for they ſay, he that has loſt his wife and ſixpence, has loſt a teſter.

Lady Smart. But, Colonel, they ſay, that every

very married man ſhould believe there's but one good wife in the world, and that's his own.

Col. For all that, I doubt, a good wife muſt be beſpoke; for there's none ready made.

Miſs. I ſuppoſe the gentleman's a woman-hater; but, Sir, I think you ought to remember, that you had a mother: and pray, if it had not been for a woman, where would you have been, Colonel?

Col. Nay, Miſs, you cry'd whore firſt, when you talk'd of the knapſack.

Lady Anſw. But I hope you won't blame the whole ſex, becauſe ſome are bad.

Neverout. And they ſay, he that hates women, ſuck'd a ſow.

Col. Oh! Madam; there's no general rule without an exception.

Lady Smart. Then, why don't you marry, and ſettle?

Col. Egad, Madam, there's nothing will ſettle me but a bullet.

Ld. Sparkiſh. Well, Colonel, there's one comfort, that thou need not fear a cannon-bullet.

Col. Why ſo, my Lord?

Ld. Sparkiſh. Becauſe they ſay, he was curs'd in his mother's belly, that was kill'd by a cannon-bullet.

Miſs. I ſuppoſe the Colonel was croſs'd in his firſt love, which makes him ſo ſevere on all the ſex

Lady Anſw. Yes; and I'll hold a hundred to one, that the Colonel has been over head and ears

ears in love with ſome lady that has made his heart ake.

Col. Oh! Madam, we ſoldiers are admirers of all the fair ſex.

Miſs. I wiſh I could ſee the Colonel in love till he was ready to die.

Lady Smart. Ay; but I doubt few people die for love in theſe days.

Neverout. Well, I confeſs, I differ from the Colonel; for I hope to have a rich and a handſome wife yet before I die.

Col. Ay, Tom; live horſe, and thou ſhalt have graſs.

Miſs. Well, Colonel; but whatever you ſay againſt women, they are better creatures than men; for men were made of clay, but woman was made of man.

Col. Miſs, you may ſay what you pleaſe; but, faith, you'll never lead apes in hell.

Neverout. No, no; I'll be ſworn Miſs has not an inch of nun's fleſh about her.

Miſs. I underſtumble you, gentlemen.

Neverout. Madam, your humble-cum-dumble.

Ld. Sparkiſh. Pray, Miſs, when did you ſee your old acquaintance Mrs Cloudy? you and ſhe are two, I hear.

Miſs. See her! Marry, I don't care whether I ever ſee her again; God bleſs my eye-ſight.

Lady Anſw. Lord! why, ſhe and you were as great as two inkle-weavers. I've ſeen her hug you as the devil hugg'd the witch.

Miſs.

Miſs. That's true; but I'm told for certain ſhe's no better than ſhe ſhould be.

Lady Smart. Well, God mend us all; but you muſt allow the world is very cenſorious; I never heard that ſhe was a naughty pack.

Col. [To Neverout]. Come, Sir Thomas, when the King pleaſes, when do you intend to march?

Ld. Sparkiſh. Have patience. Tom, is your friend Ned Rattle married?

Neverout. Yes, faith, my Lord; he has tied a knot with his tongue, that he can never untie with his teeth.

Lady Smart. Ay; marry in haſte, and repent at leiſure.

Lady Anſw. Has he got a good fortune with his lady? for they ſay, ſomething has ſome favour, but nothing has no flavour.

Neverout. Faith, Madam, all he gets by her he may put into his eye, and ſee never the worſe.

Miſs. Then, I believe, he heartily wiſhes her in Abraham's boſom.

Col. Pray, my Lord, how does Charles Limber and his fine wife agree?

Ld. Sparkiſh. Why, they ſay he's the greateſt cuckold in town.

Neverout. Oh! but, my Lord, you ſhould always except my Lord Mayor.

Miſs. Mr Neverout!

Neverout. Hay, Madam, did you call me?

Miſs. Hay; why, hay is for horſes.

Neverout. Why, Miſs, then you may kiſs——

Col. Pray, my Lord, what's o'clock by
oracle?

Ld. Sparkiſh. Faith, I can't tell, I think
watch runs upon wheels.

Neverout. Miſs, pray be ſo kind to call a
vant to bring me a glaſs of ſmall-beer: I k
you are at home here.

Miſs. Every fool can do as they're bid. M
a page of your own age, and do it yourſelf.

Neverout. Chuſe, proud fool; I did but
you.

Miſs puts her hand upon her knee.

Neverout. What! Miſs, are you thinkin
your ſweetheart? is your garter ſlipping do

Miſs. Pray, Mr Neverout, keep your br
to cool your porridge; you meaſure my corn
your buſhel.

Neverout. Indeed, Miſs, you lie——

Miſs. Did you ever hear any thing ſo ru

Neverout. I mean, you lie—under a miſt

Miſs. If a thouſand lies could choke you,
would have been choked many a day ago.

Miſs ſtrives to ſnatch Neverout's ſnuff-

Neverout. Madam, you miſſed that, as
miſſed your mother's bleſſing.

She tries again, and miſſes.

Neverout. Snap ſhort makes you look ſo l
Miſs.

Miſs. Poh! you are ſo robuſtious, you had

to put out my eye; I aſſure you, if you blind me, you muſt lead me.

Lady Smart. Dear Miſs, be quiet; and bring me a pincuſhion out of that cloſet.

Miſs opens the cloſet-door, and ſqualls.

Lady Smart. Lord bleſs the girl! what's the matter now?

Miſs. I vow, Madam, I ſaw ſomething in black; I thought it was a ſpirit.

Col. Why, Miſs, did you ever ſee a ſpirit?

Miſs. No, Sir; thank God, I never ſaw any thing worſe than myſelf.

Neverout. Well, I did a very fooliſh thing yeſterday, and was a great puppy for my pains.

Miſs. Very likely; for they ſay, many a true word's ſpoke in jeſt.

Footman returns.

Lady Smart. Well, did you deliver your meſſage? you are fit to be ſent for ſorrow, you ſtay ſo long by the way.

Footman. Madam, my Lady was not at home, ſo I did not leave the meſſage.

Lady Smart. This it is to ſend a fool of an errand.

Ld. Sparkiſh. [looking at his watch]. 'Tis paſt twelve o'clock.

Lady Smart. Well, what is that among all us?

Ld. Sparkiſh. Madam, I muſt take my leave: Come, Gentlemen, are you for a march?

Lady Smart. Well, but your Lordſhip and the

Colonel will dine with us to-day; and, M
verout, I hope we ſhall have your good com
there will be no ſoul elſe, beſides my owi
and theſe ladies; for every body knows
a croud; I would rather want victuals th
bow-room: We dine punctually at three.

Ld. Sparkiſh. Madam, we'll be ſure to
your Ladyſhip.

Col. Madam, my ſtomach ſerves me i
of a clock.

Another footman comes back.

Lady Smart. Oh! you are the t'other
I ſent; well, have you been with my Lady
you are good to ſend of a dead man's erra

Footman. Madam, my Lady Club beg
Ladyſhip's pardon; but ſhe is engaged to-

Miſs. Well, Mr Neverout, here's the b
my hand to you.

Neverout. Miſs, I find you will have t
word. Ladies, I am more yours than my

DIALOGUE II.

Lord Smart, and the former company, a
o'clock coming to dine.

After ſalutations.

Ld. Smart. I'M ſorry I was not at hom
morning, when you all did
honour to call here: but I went to the le
day.

Ld. Sparkiſh. Oh! my Lord, I'm ſure the loſs was ours.

Lady Smart. Gentlemen and Ladies, you are come to a ſad dirty houſe; I am ſorry for it, but we have had our hands in mortar.

Ld. Sparkiſh. Oh! Madam, your Ladyſhip is pleas'd to ſay ſo; but I never ſaw any thing ſo clean and ſo fine; I profeſs it is a perfect paradiſe.

Lady Smart. My Lord, your Lordſhip is always very obliging.

Ld. Sparkiſh. Pray, Madam, whoſe picture is that?

Lady Smart. Why, my Lord, it was drawn for me.

Ld Sparkiſh. I'll ſwear the painter did not flatter your Ladyſhip.

Col. My Lord, the day is finely clear'd up.

Ld. Smart. Ay, Colonel; 'tis a pity that fair weather ſhould ever do any harm. [to Neverout]. Why, Tom, you are high in the mode.

Neverout. My Lord, it is better to be out of the world, than out of the faſhion.

Ld. Smart. But, Tom, I hear you and Miſs are always quarrelling. I fear it is your fault; for I can aſſure you ſhe is very good-humour'd.

Neverout. Ay, my Lord; ſo is the devil when he's pleas'd.

Ld. Smart. Miſs, what do you think of my friend Tom?

Miſs. My Lord, I think he's not the wiſeſt

man in the world; and truly he's ſometime rude.

Ld. Sparkiſh. That may be true; but that hangs Tom for a fool, may find a kn the halter.

Miſs. Well, however, I wiſh he were h if it were only to try.

Neverout. Well, Miſs, if I muſt be ha won't go far to chuſe my gallows; it ſhal bout your fair neck.

Miſs, I'll ſee your noſe cheeſe firſt, a dogs eating it. But, my Lord, Mr Nev wit begins to run low; for, I vow, he ſa before. Pray, Colonel, give him a pinch, a do as much for you.

Ld. Sparkiſh. My Lady Smart, your La has a very fine ſcarf.

Lady Smart. Yes, my Lord; it will n flaming figure in a country-church.

Footman comes in.

Footman. Madam, dinner's upon the t

Col. Faith, I'm glad of it; my belly be cry cupboard.

Neverout. I wiſh I may never hear worſe

Miſs. What! Mr Neverout, you are in haſte; I believe your belly thinks your th cut.

Neverout. No, faith, Miſs; three meals and a good ſupper at night, will ſerve my

Miſs. To ſay the truth, I'm hungry.

Nev

Neverout. And I'm angry; ſo let us both go fight.

They go in to dinner, and, after the uſual compliments, take their ſeats.

Lady Smart. Ladies and gentlemen, will you eat any oyſters before dinner?

Col. With all my heart. [Takes an oyſter]. He was a bold man that firſt eat an oyſter.

Lady Smart. They ſay oyſters are a cruel meat, becauſe we eat them alive; then they are an uncharitable meat, for we leave nothing to the poor; and they are an ungodly meat, becauſe we never ſay grace.

Neverout. Faith, that's as well ſaid, as if I had ſaid it myſelf.

Lady Smart. Well, we are well ſet, if we be but as well ſerv'd. Come, Colonel, handle your arms: Shall I help you to ſome beef?

Col. If your Ladyſhip pleaſe: and, pray, don't cut like a mother-in-law, but ſend me a large ſlice; for I love to lay a good foundation. I vow, 'tis a noble ſir-loin.

Neverout. Ay; here's cut and come again.

Miſs. But, pray, why is it call'd a ſir-loin?

Ld. Smart. Why, you muſt know, that our King James I. who lov'd good eating, being invited to dinner by one of his nobles, and ſeeing a large loin of beef at his table, he drew out his ſword, and in a frolic knighted it. Few people know the ſecret of this.

Ld. Sparkiſh. Beef is man's meat, my Lord.

Ld.

Ld. Smart. But, my Lord, I ſay, beef is the king of meat.

Miſs, Pray, what have I done, that I muſt not have a plate?

Lady Smart. [to Lady Anſwerall]. What will your Ladyſhip pleaſe to eat?

Lady Anſw. Pray, Madam, help yourſelf.

Col. They ſay eating and ſcratching wants but a beginning: If you'll give me leave, I'll help myſelf to a ſlice of this ſhoulder of veal.

Lady Smart. Colonel, you can't do a kinder thing: Well you, are all heartily welcome, as I may ſay.

Col. They ſay there are thirty and two good bits in a ſhoulder of veal.

Lady Smart. Ay, Colonel; thirty bad bits, and two good ones: You ſee I underſtand you; but I hope you have got one of the good ones.

Neverout. Colonel, I'll be of your meſs.

Col. Then pray, Tom, carve for yourſelf: they ſay, two hands in a diſh, and one in a purſe. Hah! ſaid I well, Tom?

Neverout. Colonel, you ſpoke like an oracle.

Miſs. [to Lady Anſwerall]. Madam, will your Ladyſhip help me to ſome fiſh.

Ld. Smart. [to Neverout]. Tom, they ſay fiſh ſhould ſwim thrice.

Neverout. How is that, my Lord?

Ld. Smart. Why, Tom, firſt it ſhould ſwim in the ſea, (do you mind me?) then it ſhould ſwim in butter; and, at laſt, ſirrah, it ſhould ſwim in good claret. I think I have made it out.

Footman.

Footman. [to Lord Smart]. My Lord, Sir John Linger is coming up.

Ld. Smart. God ſo! I invited him to dine with me to-day, and forgot it: Well, deſire him to walk in.

Sir John Linger comes in.

Sir John. What! are you at it? Why, then, I'll be gone.

Lady Smart. Sir John, I beg you will ſit down; come, the more the merrier.

Sir John. Ay; but the fewer the better cheer.

Lady Smart. Well, I am the worſt in the world at making apologies; it was my Lord's fault. I doubt you muſt kiſs the hare's foot.

Sir John. I ſee you are faſt by the teeth.

Col. Faith, Sir John, we are killing that that would kill us.

Ld. Sparkiſh. You ſee, Sir John, we are upon a buſineſs of life and death: Come, will you do as we do? you are come in pudding-time.

Sir John. Ay; this would be doing if I were dead. What! you keep court-hours I ſee: I'll be going, and get a bit of meat at my inn.

Lady Smart. Why, we won't eat you, Sir John

Sir John. It was my own fault; but I was kept by a fellow, who bought ſome Derbyſhire oxen of me.

Neverout. You ſee, Sir John, we ſtaid for you as one horſe does for another.

Lady

Lady Smart. My Lord, will you help Sir John to ſome beef? Lady Anſwerall, pray eat, you ſee your dinner. I am ſure, if we had known we ſhould have ſuch good company, we ſhould have been better provided; but you muſt take the will for the deed. I'm afraid you are invited to your loſs.

Col. And pray, Sir John, how do you like the town? you have been abſent a long time.

Sir John. Why, I find little London ſtands juſt where it did when I left it laſt.

Neverout. What do you think of Hanover-ſquare? Why, Sir John, London is gone out of town ſince you ſaw it.

Lady Smart. Sir John, I can only ſay, you are heartily welcome; and I wiſh I had ſomething better for you.

Col. Here's no ſalt; cuckolds will run away with the meat.

Ld. Smart. Pray edge a little, to make more room for Sir John. Sir John, fall to; you know half an hour is ſoon loſt at dinner.

Sir John. I proteſt I can't eat a bit; for I took ſhare of a beef-ſtake and two mugs of ale with my chapman, beſides a tankard of March beer, as ſoon as I got out of my bed.

Lady Anſw. Not freſh and faſting, I hope?

Sir John. Yes, faith, Madam; I always waſh my kettle before I put the meat in it.

Lady Smart. Poh! Sir John, you have ſeen nine houſes ſince you eat laſt: Come, you have kept

pt a corner of your ſtomach for a piece of ve-ſon-paſty.

Sir John. Well, I'll try what I can do when comes up.

Lady Anſw. Come, Sir John, you may go rther and fare worſe.

Miſs. [to Neverout]. Pray Mr Neverout, will ou pleaſe to ſend me a piece of tongue?

Neverout. By no means, Madam; one tongue's ough for a woman.

Col. Miſs, here's a tongue that never told a e.

Miſs. That was, becauſe it could not ſpeak. Vhy, Colonel, I never told a lie in my life.

Neverout. I appeal to all the company, whe-her that be not the greateſt lie that ever was old.

Col. [to Neverout]. Prythee, Tom, ſend me the two legs, and rump, and liver of that pigeon; for you muſt know, I love what nobody elſe loves.

Neverout. But what if any of the ladies hould long? Well, here take it, and the d——l do you good with it.

Lady Anſw. Well, this eating and drinking takes away a body's ſtomach.

Neverout. I am ſure I have loſt mine.

Miſs. What! the bottom of it, I ſuppoſe.

Neverout. No, really, Miſs; I have quite loſt it.

Miſs. I ſhould be very ſorry a poor body had found it

Lady

Lady Smart. But, Sir John, we hear you are married ſince we ſaw you laſt: What! you have ſtolen a wedding, it ſeems.

Sir John. Well, one can't do a fooliſh thing once in one's life, but one muſt hear of it a hundred times.

Col. And, pray, Sir John, how does your lady unknown?

Sir John. My wife's well, Colonel, and at your ſervice, in a civil way. Ha, ha. [He laughs.

Miſs. Pray, Sir John, is your lady tall or ſhort?

Sir John. Why, Miſs, I thank God, ſhe is a little evil.

Ld. Sparkiſh. Come, give me a glaſs of claret!

Footman fills him a bumper.

Ld. Sparkiſh. Why do you fill ſo much?

Neverout. My Lord, he fills as he loves you

Lady Smart. Miſs, ſhall I ſend you ſome cucumber?

Miſs. Madam, I dare not touch it; for they ſay, cucumbers are cold in the third degree.

Lady Smart. Mr Neverout, do you love pudding?

Neverout. Madam, I'm like all fools, I love every thing that is good; but the proof of the pudding is in the eating.

Col. Sir John, I hear you are a great walker when you are at home.

Sir John. No, faith, Colonel; I always love

to

to walk with a horſe in my hand: but I have had deviliſh bad luck in horſe-fleſh of late.

Ld. Smart. Why then, Sir John, you muſt kiſs a parſon's wife.

Lady Smart. They ſay, Sir John, that your Lady has a great deal of wit.

Sir John. Madam, ſhe can make a pudding; and has juſt wit enough to know her huſband's breeches from another man's.

Ld. Smart. My Lord Sparkiſh, I have ſome excellent cyder; will you pleaſe to taſte it?

Ld. Sparkiſh. My Lord, I ſhould like it well enough, if it were not ſo treacherous.

Ld. Smart. Pray, my Lord, how is it treacherous.

Ld. Sparkiſh. Becauſe it ſmiles in my face, and cuts my throat. [Here a loud laugh.

Miſs. Odd-ſo! Madam, your knives are very ſharp, for I have cut my finger.

Lady Smart. I am ſorry for it; pray which finger? (God bleſs the mark).

Miſs. Why, this finger: No, 'tis this: I vow I can't find which it is.

Neverout. Ay, the fox had a wound, and he could not tell where, &c. Bring ſome water to throw in her face.

Miſs. Pray, Mr Neverout, did you ever draw a ſword in anger? I warrant you would faint at the ſight of your own blood.

Lady Smart. Mr Neverout, ſhall I ſend you ſome veal?

Neverout. No, Madam, I don't love it.

Miſs. Then pray for them that do. I your Ladyſhip will ſend me a bit.

Ld Smart. Tom, my ſervice to you.

Neverout. My Lord, this moment I ſelf the honour to drink to your Lordſhi

Ld. Smart. Why then, that's Hertf kindneſs.

Neverout. Faith, my Lord, I pledged for I drank twice together without think

Ld. Sparkiſh. Why then, Colonel, n ble ſervice to you.

Neverout. Pray, my Lord, don't bridge of my noſe.

Ld. Sparkiſh. Well, a glaſs of this wi comfortable as matrimony to an old won

Col. Sir John, I deſign one of theſe come and beat up your quarters in Derl

Sir John. Faith, Colonel, come, a come; and ſtay away, and heartily w but you were born within the ſound o bell, and don't care to ſtir ſo far from I

Miſs. Pray, Colonel, ſend me ſome

Colonel takes them up with his ha

Col. Here, Miſs, they ſay, finge made before forks, and hands before kn

Lady Smart. Methinks this pudding much boil'd.

Lady Anſw. Oh! Madam, they ſay ding is poiſon, when it is too much boil'

Neverout. Miſs, ſhall I help you to a

here's a pigeon ſo finely roaſted, it cries, Come eat me.

Miſs. No, Sir, I thank you.

Neverout. Why then, you may chuſe.

Miſs. I have choſen already.

Neverout. Well, you may be worſe offer'd before you are twice married.

The Colonel fills a large plate of ſoup.

Ld. Smart. Why, Colonel, you don't mean to eat all that ſoup?

Col. O, my Lord, this is my ſick diſh; when I'm well, I'll have a bigger.

Miſs. [to Col.] Sup, Simon; very good broth.

Neverout. This ſeems to be a good pullet.

Miſs. I warrant, Mr Neverout knows what's good for himſelf.

Ld. Sparkiſh. Tom, I ſhan't take your word for it; help me to a wing.

Neverout tries to cut off a wing.

Neverout. Egad, I can't hit the joint.

Ld. Sparkiſh. Why then, think of a cuckold.

Neverout. Oh! now I have nick'd it.

[Gives it to Ld. Sparkiſh.

Ld. Sparkiſh. Why, a man may eat this though his wife lay a-dying.

Col. Pray, friend, give me a glaſs of ſmall beer if it be good.

Ld. Smart. Why, Colonel, they ſay there is

no ſuch thing as good ſmall beer, good b
bread, or a good old woman.

Lady Smart. [to Lady Anſw.] Mad
beg your Ladyſhip's pardon; I did not ſe
when I was cutting that bit.

Lady Anſw. Oh! Madam, after you is
manners.

Lady Smart. Lord! here's a hair in the

Ld Sparkiſh. Then ſet the hounds aft

Neverout. Pray, Colonel, help me ho
to ſome of that ſame ſauce.

Col. Come, I think you are more ſauce
pig.

Ld. Smart. Sir John, chear up; my l
to you. Well, what do you think of the
to come?

Sir John. Truly, my Lord, I think o
little as I can.

Lady Smart. [putting a ſkewer on a
Here, take this ſkewer, and carry it down
cook to dreſs it for her own dinner.

Neverout. I beg your Ladyſhip's pa
but this ſmall beer is dead.

Lady Smart. Why then, let it be bur

Col. This is admirable black pudding;
ſhall I carve you ſome? I can juſt carve
ding, and that's all: I'm the worſt carver
world; I ſhould never make a good chapl

Miſs. No, thank ye, Colonel; for th
thoſe that eat black pudding will dream
devil.

Ld. Smart. Oh! here comes the veniſon-paſty: Here, take the ſoup away.

Ld. Smart. [He cuts it up, and taſtes the veniſon]. 'Sbuds, this veniſon is muſty.

Neverout eats a piece, and it burns his mouth.

Ld. Smart. What's the matter, Tom, you have tears in your eyes, I think: What doſt cry for, man?

Neverout. My Lord, I was juſt thinking of my poor grandmother; ſhe died juſt this very day ſeven years.

Miſs takes a bit, and burns her mouth.

Neverout. And pray, Miſs, why do you cry too?

Miſs. Becauſe you were not hang'd the day your grandmother died.

Ld. Smart. I'd have given forty pounds, Miſs, to have ſaid that.

Col. Egad, I think the more I eat the hungrier I am.

Ld. Sparkiſh. Why, Colonel, they ſay one ſhoulder of mutton drives down another.

Neverout. Egad, if I were to faſt for my life, I would take a good breakfaſt in the morning, and a good dinner at noon, and a good ſupper at night.

Ld. Sparkiſh. My Lord, this veniſon is plaguily pepper'd; your cook has a heavy hand.

Ld. Smart. My Lord, I hope you are pepper-proof: Come, here's a health to the founders.

Lady Smart. Ay, and to the confound

Ld. Smart. Lady Anſwerall, does n Ladyſhip love veniſon?

Lady Anſw. No, my Lord, I can't en in my ſight; therefore pleaſe to ſend me piece of meat and cruſt.

Ld. Sparkiſh. [drinks to Neverout]. Tom, not always to my friends, but c you.

Neverout. [drinks to Lady Smart]. Madam, here's a health to our friend hang the reſt of our kin.

Lady Smart. [to Lady Anſw.] Mada your Ladyſhip have any of this hare?

Lady Anſw. No, Madam; they ſay ' lancholy meat.

Lady Smart. Then, Madam, ſhall I ſe the brains? I beg your Ladyſhip's pard they ſay 'tis not good manners to offer b

Lady Anſw. No Madam; for perhaps make me hare-brain'd.

Neverout. Miſs, I muſt tell you one

Miſs. [with a glaſs in her hand]. your tongue, Mr Neverout; don't ſpeak tip.

Col. Well, he was an ingenious man t found out eating and drinking.

Ld. Sparkiſh. Of all victuals, drink dige quickeſt: Give me a glaſs of wine.

Neverout. My Lord, your wine is too

Ld. Smart. Ay, Tom, as much as too good.

Miſs. This almond-pudding was pure good; but it is grown quite cold.

Neverout. So much the better, Miſs; cold pudding will ſettle your love.

Miſs. Pray, Mr Neverout, are you going to take a voyage?

Neverout. Why do you aſk, Miſs?

Miſs. Becauſe you have laid in ſo much beef.

Sir John. You two have eat up the whole pudding betwixt you.

Miſs. Sir John, here's a little bit left; will you pleaſe to have it?

Sir John. No thankee; I don't love to make a fool of my mouth.

Col. [calling to the butler]. John, is your ſmall beer good?

Butler. An pleaſe your Honour, my Lord and Lady like it; I think it is good.

Col. Why, then, John d'ye ſee? if you are ſure your ſmall beer is good, d'ye mark? then give me a glaſs of wine. [All laugh.

Colonel taſting the wine.

Ld. Smart. Sir John, how does your neighbour Gatherall of the Peak? I hear he has lately made a purchaſe.

Sir John. Oh! Dick Gatherall knows how to butter his bread as well as any man in Derbyſhire.

Ld. Smart. Why, he us'd to go very fine when he was here in town.

Sir

Sir John. Ay, and it became him, as a ſaddl becomes a ſow.

Col. I know his Lady, and I think ſhe is a very good woman.

Sir John. Faith, ſhe has more good in he little finger than he has in his whole body.

Ld. Smart. Well, Colonel, how do you lik that wine?

Col. This wine ſhould be eaten; it is to good to be drunk.

Ld. Smart. I'm very glad you like it; an pray don't ſpare it.

Col. No, my Lord; I'll never ſtarve in cook's ſhop.

Ld. Smart. And pray, Sir John, what d you ſay to my wine?

Sir John. I'll take another glaſs firſt: Secon thoughts are beſt.

Ld. Sparkiſh. Pray, Lady Smart, you fit ne that ham; will you pleaſe to ſend me a bit?

Lady Smart. With all my heart. [She ſenc him a piece]. Pray, my Lord, how do you lik it?

Ld. Sparkiſh. I think it is a limb of Lot wife. [He eats it with muſtard]. Egad, m Lord, your muſtard is very uncivil.

Lady Smart. Why uncivil, my Lord?

Ld. Sparkiſh. Becauſe it takes me by the noſ Egad.

Lady Smart. Mr Neverout, I find you are very good carver.

Col. O Madam, that is no wonder; for you muſt know Tom Neverout carves o'Sundays.

Neverout overturns the ſalt-cellar.

Lady Smart. Mr Neverout, you have overturn'd the ſalt, and that's a ſign of anger: I'm afraid that Miſs and you will fall out.

Lady Anſw. No, no; throw a little of it into the fire, and all will be well.

Neverout. Oh! Madam, the falling out of lovers, you know.

Miſs. Lovers! very fine! fall out with him! I wonder when we were in.

Sir John. For my part, I believe the young gentlewoman is his ſweetheart, there's ſo much foolingand fiddling betwixt them. I'm ſure they ſay in our country, that ſhiddle-comes ſh—'s the beginning of love.

Miſs. I own I love Mr Neverout as the devil loves holy water: I love him like pye, I'd rather the devil had him than I.

Neverout. Miſs, I'll tell you one thing.

Miſs. Come, here's t'ye, to ſtop your mouth.

Neverout. I'd rather you would ſtop it with a kiſs.

Miſs. A kiſs! marry come up, my dirty couſin; are you no ſicker? Lord, I wonder what fool it was that firſt invented kiſſing!

Neverout. Well, I'm very dry.

Miſs. Then you're the better to burn, and the worſe to fry.

Lady

Lady Anſw. God bleſs you, Colonel have a good ſtroke with you:

Col. O Madam, formerly I could eat ; now I leave nothing: I eat but one meal ;

Miſs. What! I ſuppoſe, Colonel, that i morning till night.

Neverout. Faith, Miſs; and well w wont.

Ld. Smart. Pray, Lady Anſwerall, ta bit of veniſon.

Lady Anſw. I hope your Lordſhip w me a good example.

Ld. Smart. Here's a glaſs of cyder fill'd you muſt drink it.

Miſs. Indeed, my Lord, I can't.

Neverout. Come, Miſs, better belly than good liquor be loſt.

Miſs. Piſh! well, in life there was nev thing ſo teaſing; I had rather ſhed it ſhoes. I wiſh it were in your guts, for my

Ld. Smart. Mr Neverout, you han't my cyder yet.

Neverout. No, my Lord, I have bee eating ſoup; and they ſay, if one drink one's porridge, one will cough in one's gr

Ld. Smart. Come, take Miſs's glaſ wiſh'd it was in your guts; let her have he for once: Ladies can't abide to have thei nations croſs'd.

Lady Smart. [to Sir John]. I think, Sir you have not taſted the veniſon yet.

Sir John. I ſeldom eat it, Madam; however, pleaſe to ſend me a little of the cruſt.

Ld. Sparkiſh. Why, Sir John, you had as good eat the devil, as the broth he's boil'd in.

Col. Well, this eating and drinking takes away a body's ſtomach, as Lady Anſwerall ſays.

Neverout. I have dined as well as my Lord Mayor.

Miſs. I thought I could have eaten this wing of a chicken; but my eye's bigger than my belly.

Ld. Smart. Indeed, Lady Anſwerall, you have eaten nothing.

Lady Anſw. Pray, my Lord, ſee all the bones on my plate; they ſay a carpenter's known by his chips.

Neverout. Miſs, will you reach me that glaſs of jelly?

Miſs. [giving it to him]. You ſee, 'tis but aſk and have.

Neverout. Miſs, I would have a bigger glaſs.

Miſs. What! you don't know your own mind; you are neither well full nor faſting; I think that is enough.

Neverout. Ay, one of the enoughs; I am ſure it is little enough.

Miſs. Yes; but you know ſweet things are bad for the teeth.

Neverout. [to Lady Anſw.] Madam, I don't like that part of the veal you ſent me.

Lady Anſw. Well, Mr Neverout, I find you are

phyſic.

Lady Smart. And the beſt doctor world are Doctor Diet, Doctor Quiet, Merryman.

Ld. Sparkiſh. What do you think houſe well fill'd?

Sir John. And a little land well till'

Col. Ay, and a little wife well will'

Neverout. My Lady Smart, pray he ſome of the breaſt of that gooſe.

Ld. Smart. Tom, I have heard that on gooſe is falſe heraldry.

Miſs. What! will you never have done

Ld. Smart. This gooſe is quite raw God ſends meat, but the devil ſends co

Neverout. Miſs, can you tell which is der, the white gooſe or the gray gooſe

Miſs. They ſay, a fool will aſk more than the wiſeſt body can anſwer.

Col. Indeed, Miſs, Tom Neverout l you.

Miſs. Why, Colonel, every dog has but I believe I ſhall never ſee a gooſe ag out thinking on Mr Neverout.

Ld. Smart. Well ſaid, Miſs; faith,

haſt brought thyſelf off cleverly. Tom, what ſay you to that?

Col. Faith, Tom is nonplus'd; he looks plaguily down in the mouth.

Miſs. Why, my Lord, you ſee he is the provokingeſt creature in life; I believe there is not ſuch another in the verſal world.

Lady Anſw. Oh! Miſs, the world's a wide place.

Neverout. Well, Miſs, I'll give you leave to call me any thing, if you don't call me ſpade.

Ld. Smart. Well, but after all, Tom, can you tell me what's Latin for a gooſe?

Neverout. O my Lord, I know that; why, brandy is Latin for a gooſe, and tace is Latin for a candle.

Miſs. Is that manners, to ſhew your learning before ladies? Methinks you are grown very briſk of a ſudden; I think the man's glad he's alive.

Sir John. The devil take your wit, if this be wit; for it ſpoils company. Pray, Mr butler, bring me a dram after my gooſe; 'tis very good for the wholeſomes.

Ld. Smart. Come, bring me the loaf; I ſometimes love to cut my own bread.

Miſs. I ſuppoſe, my Lord, you lay longeſt a-bed to-day.

Ld. Smart. Miſs, if I had ſaid ſo, I ſhould have told a fib; I warrant you lay a-bed till the cows came home: But, Miſs, ſhall I cut you a a little cruſt, now my hand is in?

Miſs. If you pleaſe, my Lord, a bit o cruſt.

Neverout. [whiſpering Miſs]. I find to lie under.

Miſs. [aloud, puſhing him from her] does the man mean! Sir, I don't underſ at all *.

Neverout. Come, all quarrels lai Here, Miſs, may you live a thouſand y [He drink

Miſs. Pray, Sir, don't ſtint me.

Ld. Smart. Sir John, will you taſte tober? I think it is very good; but I be equal to your's in Derbyſhire.

Sir John. My Lord, I beg your par they ſay, the devil made aſkers.

Ld. Smart. [to the butler]. Here, the great tankard full of October for Sir

Col. [drinking to Miſs]. Miſs, you may you live all the days of your life.

Lady Anſw. Well, Miſs, you'll cer ſoon married; here's two bachelors to you at once.

Lady Smart. Indeed, Miſs, I beli were wrapt in your mother's ſmock, yo well belov'd.

Miſs. Where's my knife? ſure I ha it: Oh, here it is.

Sir John. No, Miſs; but your mai hangs in your light.

* Miſs diſcovers her underſtanding by the which ſhe denies it; an inconſiſtency ſo comm it deſerves a note. See p. 170. *Hawkeſ.*

Miſs. Pray, Sir John, is that a Derbyſhire compliment? Here, Mr Neverout, will you take this piece of rabbit that you bid me carve for you?

Neverout. I don't know.

Miſs. Why, take it, or let it alone.

Neverout. I will.

Miſs. What will you?

Neverout. Why, I'll take it or let it alone.

Miſs. You are a provoking creature.

Sir John. [talking with a glaſs of wine in his hand]. I remember a farmer in our country——

Ld. Smart. [interrupting him]. Pray, Sir John, did you ever hear of Parſon Palmer?

Sir John. No, my Lord, what of him?

Ld. Smart. Why, he uſed to preach over his liquor.

Sir John. I beg your Lordſhip's pardon; here's your Lordſhip's health: I'd drink it up, if it were a mile to the bottom.

Lady Smart. Mr Neverout, have you been at the new play?

Neverout. Yes, Madam, I went the firſt night.

Lady Smart. Well, and how did it take?

Neverout. Why, Madam, the poet is damn'd.

Sir John. God forgive you! that's very uncharitable: You ought not to judge ſo raſhly of any Chriſtian.

Neverout. [whiſpers Lady Smart]. Was ever ſuch a dunce? How well he knows the town! See how he ſtares like a ſtuck pig! Well, but,

Sir John, are you acquainted with any of our fine ladies yet? any of our famous toaſts?

Sir John. No; damn you fire-ſhips, I have a wife of my own.

Lady Smart. Pray, my Lady Anſwerall, how do you like theſe preſerv'd oranges?

Lady Anſw. Indeed, Madam, the only fault I find is, that they are too good.

Lady Smart. O Madam, I have heard 'em ſay, that too good is ſtark naught.

Miſs drinking part of a glaſs of wine.

Neverout. Pray let me drink your ſnuff.

Miſs. No, indeed, you ſhan't drink after me; for you'll know my thoughts.

Neverout. I know them already; you are thinking of a good huſband. Beſides, I can tell your meaning by your mumping.

Lady Smart. Pray, my Lord, did not you order the butler to bring up a tankard of our October to Sir John? I believe they ſtay to brew it.

The butler brings up the tankard to Sir John.

Sir John. Won't your Lordſhip pleaſe to drink firſt?

Ld. Smart. No, Sir John, 'tis in a very good hand; I'll pledge you.

Col. [to Ld. Smart]. My Lord, I love October as well as Sir John; and I hope you won't make fiſh of one and fleſh of another.

Ld. Smart. Colonel, you're heartily welcome. Come,

Come, Sir John, take it by word of mouth, and then give it the Colonel.

Sir John drinks.

Ld. Smart. Well, Sir John, how do you like it?

Sir John. Not as well as my own in Derbyſhire; 'tis plaguy ſmall.

Lady Smart. I never taſte malt liquor; but they ſay 'tis well hopt.

Sir John. Hopt! why, if it had hopp'd a little further, it would have hopp'd into the river. O, my Lord, my ale is meat, drink, and cloth; it will make a cat ſpeak, and a wiſe man dumb.

Lady Smart. I was told ours was very ſtrong.

Sir John. Ay, Madam, ſtrong of the water; I believe the brewer forgot the malt, or the river was too near him. Faith, it is mere whip-belly-vengeance; he that drinks moſt has the worſt ſhare.

Col. I believe, Sir John, ale is as plenty as water at your houſe.

Sir John. Why, faith, at Chriſtmas we have many comers and goers; and they muſt not be ſent away without a cup of Chriſtmas ale, for fear they ſhould p—s behind the door.

Lady Smart. I hear Sir John has the niceſt garden in England; they ſay 'tis kept ſo clean, that you can't find a place where to ſpit.

Sir John. O, Madam, you are pleaſed to ſay ſo.

Lady Smart. But, Sir John, your ale is terrible ſtrong and heady in Derbyſhire, and will ſoon make one drunk and ſick; what do you then?

Sir John. Why, indeed, it is apt to fox one; but our way is to take a hare of the ſame dog next morning. I take a new-laid egg for breakfaſt; and, faith, one ſhould drink as much after an egg as after an ox.

Ld. Smart. Tom Neverout, will you taſte a glaſs of October?

Neverout. No, faith, my Lord; I like your wine, and I won't put a churl upon a gentleman; your Honour's claret is good enough for me.

Lady Smart. What! is this pigeon left for manners? Colonel, ſhall I ſend you the legs and rump?

Col. Madam, I could not eat a bit more if the houſe was full.

Ld. Smart. [carving a partridge]. Well, one may ride to Rumford upon this knife, it is ſo blunt.

Lady Anſw. My Lord, I beg your pardon; but they ſay, an ill workman never had good tools.

Ld. Smart. Will your Lordſhip have a wing of it?

Ld. Sparkiſh. No, my Lord; I love the wing of an ox a great deal better.

Ld. Smart. I'm always cold after eating.

Col. My Lord, they ſay, that's a ſign of long life.

Ld

Ld. Smart. Ay, I believe I ſhall live till all my friends are weary of me.

Col. Pray, does any body here hate cheeſe? I would be glad of a bit.

Ld. Smart. An odd kind of fellow dined with me t'other day; and when the cheeſe came upon the table, he pretended to faint; ſo ſomebody ſaid, Pray, take away the cheeſe: No, ſaid I; pray, take away the fool: Said I well?

Here a loud and large laugh.

Col. Faith, my Lord, you ſerv'd the coxcomb right enough; and therefore I wiſh we had a bit of your Lordſhip's Oxfordſhire cheeſe.

Ld. Smart. Come, hang ſaving; bring us up a half-p'orth of cheeſe.

Lady Anſw. They ſay cheeſe digeſts every thing but itſelf.

A footman brings a great whole cheeſe.

Ld. Sparkiſh. Ay, this would look handſome, if any body ſhould come in.

Sir John. Well; I'm weily broſten, as they ſay in Lancaſhire.

Lady Smart. Oh! Sir John, I would I had ſomething to broſt you withal.

Ld. Smart. Come, they ſay 'tis merry in the hall when beards wag all.

Lady Smart. Miſs, ſhall I help you to ſome cheeſe, or will you carve for yourſelf?

Neverout. I'll hold fifty pounds Miſs won't cut the cheeſe.

Miſs.

Miſs. Pray, why ſo, Mr Neverout?

Neverout. Oh! there is a reaſon, and you know it well enough.

Miſs. I can't for my life underſtand what the gentleman means.

Ld. Smart. Pray, Tom, change the diſcourſe: in troth you are too bad.

Col. [whiſpers Neverout]. Smoke Miſs; faith, you have made her fret like gum-taffety.

Lady Smart. Well, but Miſs, (hold your tongue, Mr Neverout), ſhall I cut you a piece of cheeſe?

Miſs. No, really, Madam, I have dined this half hour.

Lady Smart. What! quick at meat, quick at work, they ſay.

Sir John nods.

Ld. Smart. What! are you ſleepy, Sir John? do you ſleep after dinner?

Sir John. Yes, faith; I ſometimes take a nap after my pipe *; for when the belly is full, the bones would be at reſt.

Lady

* It may be obſerved in this paſſage, and many others, that the author gave himſelf no trouble to render the drama of this piece perfect. Sir John is here ſuppoſed to have ſmoked, and the lady is immediately afterwards preſſed to eat. His principal view was to ſtring all the phraſes that are uttered by rote one upon another, without the aſſiſtance of any other language to introduce or correct them. The drama therefore muſt be regarded merely as a vehicle; and whoever conſiders the difficulty of that which is effected, will ſcarce be ſo unreaſonable as to cenſure the writer for not effecting more. *Hawkeſ.*

Lady Smart. Come, Colonel, help yourſelf, and your friends will love you the better. [To Lady Anſw]. Madam, your Ladyſhip eats nothing.

Lady Anſw. Lord, Madam, I have fed like a farmer; I ſhall grow as fat as a porpoiſe; I ſwear my jaws are weary of chewing.

Col. I have a mind to eat a piece of that ſturgeon, but fear it will make me ſick.

Neverout. A rare ſoldier indeed! let it alone, and I warrant it won't hurt you.

Col. Well, it wou'd vex a dog to ſee a pudding creep.

Sir John riſes.

Ld. Smart. Sir John, what are you doing?

Sir John. Swolks, I muſt be going, by'r Lady; I have earneſt buſineſs; I muſt do as the beggars do, go away when I have got enough.

Ld. Smart. Well, but ſtay till this bottle's out; you know the man was hang'd that left his liquor behind him; and beſides, a cup in the pate is a mile in the gate, and a ſpur in the head is worth two in the heel.

Sir John. Come then, one brimmer to all your healths. [The footman gives him a glaſs half full]. Pray, friend, what was the reſt of this glaſs made for? an inch at the top, friend, is worth two at the bottom. [He gets a brimmer, and drinks it off]. Well, there's no deceit in a brimmer, and there's no falſe Latin in this; your wine is excellent good; ſo I thank you for the

the next, for I am ſure of this. Mada
your Ladyſhip any commands in Derbyſ
muſt go fifteen miles to-night.

Lady Smart. None, Sir John, but t
care of yourſelf, and my moſt humble fe
your lady unknown.

Sir John. Well, Madam, I can but l
thank you.

Lady Smart. Here, bring water to
though really you have all eaten ſo littl
you have not need to waſh your mouths.

Ld. Smart. But pr'ythee, Sir John,
while longer.

Sir John. No, my Lord, I am to ſmok
with a friend before I leave the town.

Col. Why, Sir John, had not you be
out to-morrow?

Sir John. Colonel, you forgot to-mo
Sunday.

Col. Now I always love to begin a j
on Sundays, becauſe I ſhall have the pr
the church to preſerve all that travel
or by water.

Sir John. Well, Colonel, thou art a n
low to make a prieſt of.

Neverout. Fie, Sir John, do you take
co? How can you make a chimney c
mouth?

Sir John. [to Neverout]. What! yo
ſmoke, I warrrant you, but you ſmock. (
I beg your pardon). Colonel, do you
ſmoke?

Col. No, Sir John, but I take a pipe ſometimes.

Sir John. I'faith, one of your finical London blades dined with me laſt year in Derbyſhire: ſo, after dinner, I took a pipe: ſo my gentleman turn'd away his head: ſo, ſaid I, What, Sir, do you never ſmoke? ſo he anſwered as you do, Colonel, No, but I ſometimes take a pipe: ſo he took a pipe in his hand, and fiddled with it till he broke it: ſo, ſaid I, Pray, Sir, can you make a pipe? ſo he ſaid, No: ſo, ſaid I, Why then, Sir, if you can't make a pipe, you ſhould not break a pipe: ſo we all laugh'd.

Ld. Smart. Well, but, Sir John, they ſay that the corruption of pipes is the generation of ſtoppers.

Sir John. Colonel, I hear you go ſometimes to Derbyſhire; I wiſh you would come and foul a plate with me.

Col. I hope you will give me a ſoldier's bottle

Sir John. Come, and try, Mr Neverout, you are a town-wit; can you tell me what kind of herb is tobacco?

Neverout. Why, an Indian herb, Sir John.

Sir John. No, 'tis a pot-herb; and ſo here's t'ye in a pot of my Lord's October.

Lady Smart. I hear, Sir John, ſince you are married, you have forſwore the town.

Sir John. No, Madam, I never forſwore any thing but the building of churches.

Lady Smart. Well, but, Sir John, when may we hope to ſee you again in London?

Sir

Sir John. Why, Madam, not till the du have eat up the dirt, as the children ſay.

Neverout. Come, Sir John; I foreſee it rain terribly.

Ld. Smart. Come, Sir John, do noth raſhly; let us drink firſt.

Ld. Sparkiſh. I know Sir John will go, tho he was ſure it would rain cats and dogs: pray ſtay, Sir John; you'll be time enoug go to bed by candle-light.

Ld. Smart. Why, Sir John, if you m needs go, while you ſtay, make uſe of y time; here's my ſervice to you, a health to friends in Derbyſhire; come, ſit down; let put off the evil hour as long as we can.

Sir John. Faith, I could not drink a d more if the houſe was full.

Col. Why, Sir John, you uſed to love a gl of good wine in former times.

Sir John. Why, ſo I do ſtill, Colonel; a man may love his houſe very well without ding on the ridge; beſides, I muſt-be with wife on Tueſday, or there will be the devil a all to pay.

Col. Well, if you go to-day, I wiſh you n be wet to the ſkin.

Sir John. Ay, but they ſay the prayers of wicked won't prevail.

Sir John takes leave, and goes away.

Ld. Smart. Well, Miſs, how do you like John?

M

Miſs. Why, I think he's a little upon the ſilly or ſo: I believe he has not all the wit in the world; but I don't pretend to be a judge.

Neverout. Faith, I believe he was bred at Hog's Norton, where the pigs play upon the organs.

Ld. Sparkiſh. Why, Tom, I thought you and he were hand and glove.

Neverout. Faith, he ſhall have a clean threſhold for me; I never darkened his door in my life, neither in town or country; but he's a queer old duke, by my conſcience; and yet, after all, I take him to be more knave than fool.

Lady Smart. Well, come; a man's a man, if he has but a noſe on his face.

Col. I was once with him and ſome other company over a bottle, and egad he fell aſleep, and ſnor'd ſo hard, that we thought he was driving his hogs to market.

Neverout. Why, what, you can have no more of a cat than her ſkin; you can't make a ſilk purſe out of a ſow's ear.

Ld. Sparkiſh. Well, ſince he's gone, the devil go with him and ſixpence; and there's money and company too.

Neverout. Faith, he's a true country-put. Pray, Miſs, let me aſk you a queſtion.

Miſs. Well, but don't aſk queſtions with a dirty face. I warrant what you have to ſay will keep cold.

Col. Come, my Lord, againſt you are diſpoſed; here's to all that love and honour you.

Ld. Sparkiſh. Ay, that was always Dick Nimble's health. I am ſure you know he's dead.

Col. Dead! well, my Lord, you love to be a meſſenger of ill news: I'm heartily ſorry; but, my Lord, we muſt all die.

Neverout. I knew him very well: but pray how came he to die?

Miſs. There's a queſtion! You talk like a poticary: why, becauſe he could live no longer.

Neverout. Well, reſt his ſoul; we muſt live by the living, and not by the dead.

Ld. Sparkiſh. You know his houſe was burnt down to the ground.

Col. Yes, it was in the news. Why, fire and water are good ſervants, but they are very bad maſters.

Ld. Smart. Here, take away, and ſet down a bottle of Burgundy. Ladies, you'll ſtay and drink a glaſs of wine before you go to your tea.

All taken away, and the wine ſet down, &c.

Miſs gives Neverout a ſmart pinch.

Neverout. Lord, Miſs, what d'ye mean? d'ye think I have no feeling?

Miſs, I'm forc'd to pinch, for the times are hard.

Neverout. [giving Miſs a pinch.] Take that, Miſs; what's ſauce for a gooſe is ſauce for a gander.

Miſs. [ſcreaming.] Well, Mr Neverout, if I live, that ſhall neither go to heaven nor hell with you.

Neverout.

Neverout. [takes Miſs by the hand]. Come, Miſs, let us lay all quarrels aſide, and be friends.

Miſs. Don't be ſo teaſing: you plague a body ſo! Can't you keep your filthy hands to yourſelf?

Neverout. Pray, Miſs, where did you get that picktooth-caſe?

Miſs. I came honeſtly by it.

Neverout. I'm ſure 'twas mine, for I loſt juſt ſuch a one; nay, I don't tell you a lie.

Miſs. No; if you lie, it is much.

Neverout. Well, I'm ſure 'tis mine.

Miſs. What! you think every thing is your's but a little the King has.

Neverout. Colonel, you have ſeen my fine picktooth-caſe; don't you think this is the very ſame?

Col. Indeed, Miſs, it is very like it.

Miſs. Ay, What he ſays you'll ſwear.

Neverout. Well, but I'll prove it to be mine.

Miſs. Ay, do if you can.

Neverout. Why, what's your's is mine, and what's mine is my own.

Miſs. Well, run on till you're weary; nobody holds you.

Neverout gapes.

Col. What, Mr Neverout, do you gape for preferment?

Neverout. Faith, I may gape long enough before it falls into my mouth.

Lady Smart. Mr Neverout, my Lord and I

intend to beat up your quarters one of days: I hear you live high.

Neverout. Yes, faith, Madam; I live and lodge in a garret.

Col. But, Miſs, I forgot to tell you th Neverout got the deviliſheſt fall in the Pa day.

Miſs. I hope he did not hurt the ground how was it, Mr Neverout? I wiſh I had there to laugh.

Neverout. Why, Madam, it was a where a cuckold had been buried, and o his horns ſticking out, I happened to ſt againſt it; that was all.

Lady Smart. Ladies, let us leave the g men to themſelves; I think it is time to our tea.

Lady Anſw. and Miſs. My Lords and tlemen, your moſt humble ſervant.

Ld. Smart. Well, Ladies, we'll wait o an hour hence.

The gentlemen alone.

Ld. Smart. Come, John, bring us a bottle.

Col. Ay, my Lord; and pray let him off the dead men, as we ſay in the army.

[Meaning the empty b

Ld. Sparkiſh. Mr Neverout, pray, is n bottle full?

Neverout. Yes, my Lord, full of emp

Ld. Smart. And d'ye hear, John? bring clean glaſſes.

Col. I'll keep mine; for I think the wine is the beſt liquor to waſh glaſſes in.

DIALOGUE III.

The Ladies at their tea.

Lady Smart. WELL, Ladies; now let us have a cup of diſcourſe to ourſelves.

Lady Anſw. What do you think of your friend, Sir John Spendall?

Lady Smart. Why, Madam, 'tis happy for him that his father was born before him.

Miſs. They ſay he makes a very ill huſband to my Lady.

Lady Anſw. But he muſt be allow'd to be the fondeſt father in the world.

Lady Smart. Ay, Madam, that's true; for they ſay, the devil is kind to his own.

Miſs. I am told, my Lady manages him to admiration.

Lady Smart. That I believe; for ſhe's as cunning as a dead pig, but not half ſo honeſt.

Lady Anſw. They ſay ſhe's quite a ſtranger to all his gallantries.

Lady Smart. Not at all; but you know there's none ſo blind as they that won't ſee.

Miſs. O Madam, I am told ſhe watches him as a cat would watch a mouſe.

Lady Anſw. Well, if ſhe ben't foully belied, ſhe pays him in his own coin.

Lady Smart. Madam, I fancy I know your thoughts as well as if I were within you.

Lady Anſw. Madam, I was t'other day in company with Mrs Clatter; I find ſhe gives herſelf airs of being acquainted with your Ladyſhip.

Miſs. Oh the hideous creature! Did you obſerve her nails? they were long enough to ſcratch her grannum out of her grave.

Lady Smart. Well, ſhe and Tom Goſling were banging compliments backwards and forwards: It look'd like two aſſes ſcrubbing one another.

Miſs. Ay, claw me, and I'll claw you: But pray, Madam, who were the company?

Lady Smart. Why, there was all the world, and his wife: There was Mrs Clatter, Lady Singular, the Counteſs of Talkam, (I ſhould have named her firſt), Tom Goſling, and ſome others, whom I have forgot.

Lady Anſw. I think the Counteſs is very fickly.

Lady Smart. Yes, Madam, ſhe'll never ſcratch a grey head, I promiſe her.

Miſs. And, pray, what was your converſation?

Lady Smart. Why, Mrs Clatter had all the talk to herſelf, and was perpetually complaining of her misfortunes.

Lady Anſw. She brought her huſband ten thouſand pounds; ſhe has a town-houſe and country-

country-houſe: Would the woman have her a—— hung with points?

Lady Smart. She would fain be at the top of the houſe before the ſtairs are built.

Miſs. Well, compariſons are odious; but ſhe's as like her huſband as if ſhe were ſpit out of his mouth; as like as one egg is to another: Pray, how was ſhe dreſs'd?

Lady Smart. Why, ſhe was as fine as fi'pence; but, truly, I thought there was more coſt than worſhip.

Lady Anſw. I don't know her huſband; pray, what is he?

Lady Smart. Why, he's a counſellor of the law; you muſt know he came to us as drunk as David's ſow.

Miſs. What kind of creature is he?

Lady Smart. You muſt know the man and his wife are coupled like rabbits, a fat and a lean; he's as fat as a porpus, and ſhe's one of Pharaoh's lean kine. The ladies and Tom Goſling were propoſing a party at quadrille; but he refus'd to make one. Damn your cards, ſaid he, they are the devil's books.

Lady Anſw. A dull, unmannerly brute! Well, God ſend him more wit, and me more money.

Miſs. Lord! Madam, I would not keep ſuch company for the world.

Lady Smart. O Miſs, 'tis nothing when you are uſed to it; beſides, you know, for want of company, welcome trumpery.

Miſs.

Miſs. Did your Ladyſhip play?

Lady Smart. Yes, and won; ſo I came off with fiddler's fare, meat, drink, and money.

Lady Anſw. Ay, what ſays Pluck?

Miſs. Well, my elbow itches; I ſhall change bedfellows.

Lady Smart. And my right hand itches; I ſhall receive money.

Lady Anſw. And my right eye itches; I ſhall cry.

Lady Smart. Miſs, I hear your friend Miſtreſs Giddy has diſcarded Dick Shuttle: pray, has ſhe got another lover?

Miſs. I hear of none.

Lady Smart. Why, the fellow's rich; and I think ſhe was a fool to throw out her dirty water before ſhe got clean.

Lady Anſw. Miſs, that's a very handſome gown of your's, and finely made; very genteel.

Miſs. I'm glad your Ladyſhip likes it.

Lady Anſw. Your lover will be in raptures; it becomes you admirably.

Miſs. Ay, I aſſure you I won't take it as I have done; if this won't fetch him, the devil fetch him, ſay I.

Lady Smart. [to Lady Anſw.] Pray, Madam, when did you ſee Sir Peter Muckworm?

Lady Anſw. Not this fortnight; I hear he's laid up with the gout.

Lady Smart. What does he do for it?

Lady Anſw. I hear he's weary of doctoring it,

it, and now makes uſe of nothing but patience and flannel.

Miſs. Pray, how does he and my Lady agree?

Lady Anſw. You know he loves her as the devil loves holy water.

Miſs. They ſay ſhe plays deep with ſharpers, that cheat her of her money.

Lady Anſw. Upon my word, they muſt riſe early that would cheat her of her money: Sharp's the word with her; diamonds cut diamonds.

Miſs. Well, but I was aſſur'd from a good hand that ſhe loſt at one ſitting to the tune of a hundred guineas; make money of that.

Lady Smart. Well, but do you hear that Mrs Plump is brought to bed at laſt?

Miſs. And pray, what has God ſent her?

Lady Smart. Why, gueſs if you can.

Miſs. A boy, I ſuppoſe.

Lady Smart. No, you are out; gueſs again.

Miſs. A girl then.

Lady Smart. You have hit it; I believe you are a witch.

Miſs. O Madam, the gentlemen ſay all fine ladies are witches; but I pretend to no ſuch thing.

Lady Anſw. Well, ſhe had good luck to draw Tom Plump into wedlock; ſhe ris'd with her a— upwards.

Miſs. Fie, Madam; what do you mean?

Lady Smart. O Miſs, 'tis nothing what we ſay among ourſelves.

Miſs.

Miſs. Ay, Madam, but they ſay h eyes, and walls have ears.

Lady Anſw. Well, Miſs, I can't you know I'm old tell truth; I lov ſpade a ſpade.

Lady Smart. [miſtakes the tea-tor ſpoon]. What! I think my wits are thering to-day.

Miſs. Why, Madam, there was and a wrong.

Lady Smart. Miſs, I hear that you Coupler are as great as cup and can.

Lady Anſw. Ay, Miſs, as great a and the Earl of Kent.

Lady Smart. Nay, I am told you ther with as much love as there is be old cow and the hay-ſtack.

Miſs. I own I love her very well, difference betwixt ſtaring and ſtark m

Lady Smart. They ſay ſhe begins t

Miſs. Fat! ay, fat as a hen in the

Lady Smart. Indeed, Lady Anſwe forgive me), I think your Ladyſhip l ner than when I ſaw you laſt.

Miſs. Indeed, Madam, I think your Ladyſhip is one of Job's comfort

Lady Anſw. Well, no matter ho I am bought and ſold: But really, are ſo very obliging, that I wiſh I wer ſome young lord for your ſake.

Miſs. O Madam, your love's a mi

Lady Smart. [to Lady Anſw.]

will your Ladyſhip let me wait on you to the play to-morrow.

Lady Anſw. Madam, it becomes me to wait on your Ladyſhip.

Miſs. What, then, I'm turn'd out for a wrangler.

The Gentlemen come in to the Ladies to drink tea.

Miſs. Mr Neverout, we wanted you ſadly; you are always out of the way when you ſhould be hang'd.

Neverout. You wanted me! pray, Miſs, how do you look when you lie.

Miſs. Better than you when you cry. Manners indeed! I find you mend like ſour ale in ſummer.

Neverout. I beg your pardon, Miſs; I only meant when you lie alone.

Miſs. That's well turn'd; one turn more would have turn'd you down ſtairs.

Neverout. Come, Miſs, be kind for once, and order me a diſh of coffee.

Miſs. Pray go yourſelf; let us wear out the oldeſt; beſides, I can't go, for I have a bone in my leg.

Col. They ſay, a woman need but look on her apron-ſtring to find an excuſe.

Neverout. Why, Miſs, you are grown ſo peeviſh, a dog would not live with you.

Miſs. Mr Neverout, I beg your diverſion; no offence, I hope: But truly in a little time you

if I am a dog, ſhake hands, brother.
great, loud, long laugh].

Ld. Smart. But pray, gentlemen,
ways ſo ſevere upon poor Miſs? On
ſcience, Colonel and Tom Neverout,
you two are both knaves.

Col. My Lady Anſwerall, I intend t
ſelf the honour of dining with your Lad
morrow.

Lady Anſw. Ay, Colonel, do if you

Miſs. I'm ſure you'll be glad to be

Col. Miſs, I thank you; and to rew
I'll come and drink tea with you in the

Miſs. Colonel, there's two words to
gain.

Col. [to Lady Smart]. Your Ladyſl
very fine watch; well may you wear it

Lady Smart. It is none of mine, C

Col. Pray, whoſe is it then?

Lady Smart. Why, 'tis my Lord's;

dy Smart. No, Sir; it has been twenty in my Lord's family; but Quare put a new nd dial-plate to it.

verout. Why, that's for all the world like ıan who ſwore he kept the ſame knife forty , only he ſometimes changed the haft, and :imes the blade.

rd Smart. Well, Tom, to give the devil ıe, thou art a right woman's man.

l. Odd-ſo! I have broke the hinge of my box; I'm undone, beſides the loſs.

ſs. Alack-a-day, Colonel! I vow I had ra- have found forty ſhillings.

verout. Why, Colonel; all that I can ſay nfort you is, that you muſt mend it with a one.

Miſs laughs.

l. What, Miſs! you can't laugh, but you ſhew your teeth.

ſs. I'm ſure you ſhew your teeth when you bite: Well, thus it muſt be if we ſell ale.

verout. Miſs, you ſmell very ſweet; I you don't carry perfumes.

iſs. Perfumes! No, Sir; I'd have you to it is nothing but the grain of my ſkin.

l. Tom, you a have good noſe to make a man's ſow.

. Sparkiſh. So, Ladies and Gentlemen, inks you are very witty upon one another: :, box it about; 'twill come to my father at

Col. Why, my Lord, you ſee Miſs has no mercy; I wiſh ſhe were marry'd; but I doubt the grey mare would prove the better horſe.

Miſs. Well, God forgive you for that wiſh.

Ld. Sparkiſh. Never fear him, Miſs.

Miſs. What, my Lord, do you think I was born in a wood, to be afraid of an owl?

Ld. Smart. What have you to ſay to that, Colonel?

Neverout. O my Lord, my friend the Colonel ſcorns to ſet his wit againſt a child.

Miſs. Scornful dogs will eat dirty puddings.

Col. Well, Miſs; they ſay, a woman's tongue is the laſt thing about her that dies; therefore let's kiſs and be friends.

Miſs. Hands off: that's meat for your maſter.

Ld. Sparkiſh. Faith, Colonel, you are in for ale and cakes: But, after all, Miſs, you are too ſevere; you would not meddle with your match.

Miſs. All they can ſay goes in at one ear, and out at t'other for me, I can aſſure you; only I wiſh they would be quiet, and let me drink my tea.

Neverout. What! I warrant you think all is loſt that goes beſide your own mouth.

Miſs. Pray, Mr Neverout, hold your tongue for once, if it be poſſible: one would think you were a woman in man's cloathing, by your prating.

Neverout. No, Miſs, it is not handſome to ſee one hold one's tongue; beſides, I ſhould ſlobber my fingers.

Col.

Col. Miſs, did you never hear, that three women and a gooſe are enough to make a market?

Miſs. I'm ſure, if Mr Neverout or you were among them, it would make a fair.

Footman comes in.

Lady Smart. Here, take away the tea-table, and bring up candles.

Lady Anſw. O Madam, no candles yet, I beſeech you; don't let us burn day-light.

Neverout. I dare ſwear, Miſs, for her part, will never burn day-light if ſhe can help it.

Miſs. Lord! Mr Neverout, one can't hear one's own ears for you.

Lady Smart. Indeed, Madam, it is blind man's holiday; we ſhall ſoon be all of a colour.

Neverout. Why, then, Miſs, we may kiſs where we like beſt.

Miſs. Fogh! theſe men talk of nothing but kiſſing. [She ſpits.

Neverout. What, Miſs, does it make your mouth water?

Lady Smart. It is as good be in the dark as without light; therefore, pray, bring in candles: They ſay women and linen ſhew beſt by candle-light. Come, gentlemen, are you for a party at quadrille?

Col. I'll make one with you three ladies.

Lady Anſw. I'll ſit down and be a ſtander-by.

Lady Smart. [to Lady Anſw]. Madam, does your Ladyſhip never play?

Col. Yes, I ſuppoſe her Ladyſhip plays ſom times for an egg at Eaſter.

Neverout. Ay, and a kiſs at Chriſtmas.

Lady Anſw. Come, Mr Neverout, hold yo tongue, and mind your knitting.

Neverout. With all my heart; kiſs my wi and welcome.

The Colonel, Mr Neverout, Lady Smart, a Miſs, go to quadrille, and ſit till three in t morning.

They riſe from cards.

Lady Smart. Well, Miſs, you'll have a l huſband, you have ſuch good luck at cards.

Neverout. Indeed, Miſs, you dealt me l cards; if you deal ſo ill by your friends, wl will you do with your enemies?

Lady Anſw. I'm ſure 'tis time for hon folks to be abed.

Miſs. Indeed my eyes draw ſtraws.

She's almoſt aſleep.

Neverout. Why, Miſs, if you fall aſle ſomebody may get a pair of gloves.

Col. I'm going to the land of Nod.

Neverout. Faith, I'm for Bedfordſhire.

Lady Smart. I'm ſure I ſhall ſleep with rocking.

Neverout. Miſs, I hope you'll dream of y ſweetheart.

Miſs. Oh, no doubt of it: I believe I ſha be able to ſleep for dreaming of him.

Col. [to Miſs]. Madam, ſhall I have the honour to eſcort you.

Miſs. No, Colonel, I thank you; my mamma has ſent her chair and footman. Well, my Lady Smart, I'll give you revenge whenever you pleaſe.

Footman comes in.

Footman. Madam, the chairs are waiting.

They all take chairs, and go off.

DIRECTIONS to SERVANTS in general*;

And in particular to the

BUTLER,
COOK,
FOOTMAN,
COACHMAN,
GROOM,
HOUSE-STEWARD,
and
LAND-STEWARD,

PORTER,
DAIRY-MAID,
CHAMBER-MAID,
NURSE,
LAUNDRESS,
HOUSE-KEEPER,
TUTORESS, or
GOVERNESS.

The DUBLIN EDITOR'S PREFACE.

THE following treatiſe of Directions to Servants was begun ſome years ago by the author, who had not leiſure to finiſh and put it into proper order, being engaged in many other works of greater uſe to his country, as may be ſeen by moſt of his writings. But as the author's deſign was to expoſe the villanies and frauds of ſervants to their maſters and miſtreſſes, we ſhall make no apology for its publication, but give it our readers in the ſame manner as we

* "I have a thing in proſe, begun above twenty-eight "years ago, and almoſt finiſhed. It will make a four ſhil- "ling volume; and is ſuch a perfection of folly, that you "ſhall never hear of it till it is printed, and then you "ſhall be left to gueſs. Nay, I have another of the ſame "age, which will require a long time to perfect, and is "worſe than the former, in which I will ſerve you the "ſame way." *Swift's letter*, dated June 30. 1711, *alluding to* Polite Converſation, *and* Directions to Servants.

: in the original, which may be ſeen in
:r's cuſtody. The few tautologies that
the characters left unfiniſhed, will make
: look upon the whole as a rough draught,
:ral outlines only drawn. However,
: may appear no daubing or patch-work
hands, it is thought moſt adviſeable to
the author's own words.

iagined that he intended to make a large
f this work; but as time and health
t permit him, the reader may draw,
at is here exhibited, means to detect the
es and faults which people in that kind
e are ſubject to.

tlemen would ſeriouſly conſider this
iich is written for their inſtruction, (al-
ronically), it would make them better
ſts, and preſerve their eſtates and fa-
)m ruin.

r be ſeen by ſome ſcattered papers,
were given hints for a dedication and
ınd a liſt of all degrees of ſervants), that
)r intended to have gone through all
racters.

; all that need be ſaid as to this treatiſe,
n only be looked upon as a fragment.

)v. 8. } G. F.

DIREC-

DIRECTIONS TO SERVANTS *.

RULES that concern all SERVANTS in general.

WHEN your maſter or lady calls a ſervant by name, if that ſervant be not in the way, none of you are to anſwer; for then there will be no end of your drudgery: And maſters themſelves allow, that if a ſervant comes when he is called, it is ſufficient.

When

* This tract is imperfect and unfiniſhed. The editor tells us, that a preface and dedication were to have been added to it. I think it was not publiſhed till after the Dean's death; but I remember the manuſcript handed about, and much applauded, in his lifetime. To ſay the moſt that can be offered in its favour, the tract is written in ſo facetious a kind of low humour, that it muſt pleaſe many readers: Nor is it without ſome degree of merit, by pointing out with an amazing exactneſs (and what in a leſs trivial caſe muſt have been called judgement) the faults, blunders, tricks, lies, and various knaveries of domeſtic ſervants. How much time muſt have been employed in putting together ſuch a work? What an intenſeneſs of thought muſt have been beſtowed upon the loweſt and moſt ſlaviſh ſcenes of life? It is one of thoſe compoſitions, that the utmoſt ſtrength of wit can ſcarce ſuſtain from ſinking. A man of Swift's exalted genius ought conſtantly to have ſoared into higher regions. He ought to have looked upon perſons of inferior abilities, as children whom Nature had appointed him to inſtruct, encourage, and improve. Superior talents ſeem to have been intended by Providence as public benefits; and the perſon who poſſeſſes ſuch bleſſings is certainly anſwerable to Heaven for thoſe endowments which he enjoys above

When you have done a fault, be always pert and inſolent, and behave yourſelf as if you were the injured perſon. This will immediately put your maſter or lady off their mettle.

If

bove the reſt of mankind. Let him jeſt with dignity, and let him be ironical upon uſeful ſubjects; leaving poor ſlaves to *beat their porridge*, or *drink their ſmall-beer*, in ſuch veſſels as they ſhall find proper. The Dean, it ſeems, had not this way of thinking; and having long indulged his paſſions, at laſt perhaps miſtook them for his duty. The miſtake is neither extraordinary nor ſurpriſing. In points of religion it has carried men into great extravagancies, in thoſe of morality, into no leſs; but in politics, into the greateſt of all. Our inclinations are ſo apt to hurry us into inconſiderate actions, that we are afterwards inclined to flatter ourſelves they are right, only becauſe they have proceeded from our own thoughts and directions. Thus Swift, when he had once eſtabliſhed the rule of *Vive la bagatelle*, he was reſolved to purſue it at all hazards. I wiſh his thoughts had taken another turn. The lower claſſes of mankind paſs on unnoticed, the great only are cenſured. They ought to be particularly attentive to every ſtep they take. The Dean of St Patrick's ſhould have known himſelf as *rex idem hominum Phoebique ſacerdos*; and ſhould have remembered, that kings and prieſts are extremely liable to be cenſured. Poor Swift! why did he ſink below himſelf before he was deprived of reaſon? Forgive him that error, and draw a veil of oblivion over certain excreſcences of wit and humour; you will then admire him as an honour to the public, and a ſcourge to all the knaves and fools of his time.——Several of Swift's poſthumous pieces are neither worthy of his pen, nor of the reader's peruſal. Many of them are ſpurious, and many more are trifling, and in every reſpect improper for the public view: So that what was once ludicrouſly ſaid upon a different occaſion, may be applied to ſeveral of Swift's writings, as "they put us in mind "of the famous machine in Winſtanley's water-works, "where

If you ſee your maſter wronged by an
your fellow-ſervants, be ſure to conceal it,

" where, out of the ſame veſſel, the ſpectators wer
" ſented with tea, coffee, chocolate, champagne, an
" ſmall-beer." *Orrery.*

For ſuch miſapplication of his talents, Swift fell
his friend Pope's correction; as appears from theſe

If, after all, we muſt with Wilmot own,
The cordial drop of life is love alone,
And SWIFT *cry wiſely,* Vive la bagatelle!
The man that loves and laughs, muſt ſure do wel

Pope could not bear to ſee a friend he ſo much
live in the miſerable abuſe of one of Nature's beſ
unadmoniſhed of his folly. Swift (as we may ſee b
of his poſthumous pieces ſo diſhonourable and injur
his memory) trifled away his old age in a diſſipatio
women and boys might be aſhamed of. For whe
have given into a long habit of employing their w
to ſhew their parts, to edge their ſpleen, to pand
faction, or, in ſhort, to any thing but that for whi
ture beſtowed it, namely, to recommend and ſet off
old age, which abates the paſſions, will never rect
abuſes they occaſioned; but the remains of wit,
of ſeeking and recovering their proper channel, w
into that miſerable depravity of taſte here conde
and in which Dr Swift ſeems to have placed no i
derable part of his wiſdom. " I chuſe," ſays he, i
ter to Mr Pope, dated Sept. 20. 1723. " my comp
" amongſt thoſe of leaſt conſequence, and moſt
" ance; I read the moſt trifling books I can find
" whenever I write, it is upon the moſt trifling ſul
And again, in a letter to Lord Bolingbroke, dated
21. 1729. " I love *la bagatelle* better than ever. I
" ways writing bad proſe, or worſe verſes, either
" or raillery," *&c.* And again, in a letter to M
dated July 10. 1732. " My rule is, *Vive la bagatelle.*
burton.——See the note at the end of a letter, date
28. 1731.

fear of being called a tell-tale. However, there is one exception, in the caſe of a favourite ſervant, who is juſtly hated by the whole family; who therefore are bound in prudence to lay all the faults they can upon the favourite.

The cook, the butler, the groom, the market-man, and every other ſervant who is concerned in the expences of the family, ſhould act as if his maſter's whole eſtate ought to be applied to that ſervant's particular buſineſs. For inſtance, if the cook computes his maſter's eſtate to be a thouſand pounds a-year, he reaſonably concludes that a thouſand pounds a-year will afford meat enough, and therefore he need not be ſparing; the butler makes the ſame judgment; ſo may the groom and the coachman: And thus every branch of expence will be filled to your maſter's honour.

When you are chid before company, (which, with ſubmiſſion to our maſters and ladies, is an unmannerly practice), it often happens that ſome ſtranger will have the good nature to drop a word in your excuſe: in ſuch a caſe you will have a good title to juſtify yourſelf, and may rightly conclude, that whenever he chides you afterwards on other occaſions, he may be in the wrong; in which opinion you will be the better confirmed, by ſtating the caſe to your fellow-ſervants in your own way, who will certainly decide in your favour: Therefore, as I have ſaid before, whenever you are chidden, complain as if you were injured.

It

It often happens, that ſervants ſent on meſſages are apt to ſtay out ſomewhat longer than the meſſage requires, perhaps two, four, ſix, or eight hours, or ſome ſuch trifle; for the temptation to be ſure was great, and fleſh and blood cannot always reſiſt. When you return, the maſter ſtorms, the lady ſcolds; ſtripping, cudgelling, and turning off, is the word. But here you ought to be provided with a ſet of excuſes, enough to ſerve on all occaſions. For inſtance, your uncle came fourſcore miles to town this morning on purpoſe to ſee you, and goes back by break of day to-morrow; a brother-ſervant that borrowed money of you when he was out of place, was running away to Ireland; you were taking leave of an old fellow-ſervant, who was ſhipping for Barbadoes; your father ſent a cow to you to ſell, and you could not get a chapman till nine at night; you were taking leave of a dear couſin, who is to be hanged next Saturday; you wrenched your foot againſt a ſtone, and were forced to ſtay three hours in a ſhop before you could ſtir a ſtep; ſome naſtineſs was thrown on you out of a garret-window, and you were aſhamed to come home before you were cleaned, and the ſmell went off; you were preſſed for the ſea-ſervice, and carried before a juſtice of the peace, who kept you three hours before he examined you, and you got off with much ado; a bailiff by miſtake ſeized you for a debtor, and kept you for the whole evening in a ſpunging-houſe; you were told that your maſter had

had gone to a tavern, and came to ſome miſchance, and your grief was ſo great, that you inquired for his Honour in a hundred taverns between Pall-mall and Temple-bar.

Take all tradeſmens parts againſt your maſter; and when you are ſent to buy any thing, never offer to cheapen it, but generouſly pay the full demand. This is highly to your maſter's honour, and may be ſome ſhillings in your pocket; and you are to conſider, if your maſter hath paid too much, he can better afford the oſs than a poor tradeſman.

Never ſubmit to ſtir a finger in any buſineſs but that for which you were particularly hired. For example, if the groom be drunk, or abſent, and the butler be ordered to ſhut the ſtable-door; the anſwer is ready, An pleaſe your Honour, I don't underſtand horſes. If a corner of the hanging wants a ſingle nail to faſten it, and the footman be directed to tack it up; he may ſay, he doth not underſtand that ſort of work, but his Honour may ſend for the upholſterer.

Maſters and ladies are uſually quarrelling with the ſervants for not ſhutting the doors after them: but neither maſters nor ladies conſider that thoſe doors muſt be open before they can be ſhut, and that the labour is double to open and ſhut the doors; therefore the beſt, and horteſt, and eaſieſt way, is to do neither. But if you are ſo often teaſed to ſhut the door, that you cannot eaſily forget it, then give the door ſuch a clap as you go out, as will ſhake the whole

room, and make every thing rattle in it, to put your maſter and lady in mind that you obſerve their directions.

If you find yourſelf to grow into favour with your maſter or lady, take ſome opportunity, in a very mild way, to give them a warning; and when they aſk the reaſon, and ſeem loath to part with you, anſwer, That you would rather live with them than any body elſe; but a poor ſervant is not to be blamed if he ſtrives to better himſelf; that ſervice is no inheritance; that your work is great, and your wages very ſmall. Upon which, if your maſter hath any generoſity, he will add five or ten ſhillings a-quarter, rather than let you go. But if you are baulked, and have no mind to get off, get ſome fellow-ſervant to tell your maſter that he hath prevailed upon you to ſtay.

Whatever good bits you can pilfer in the day, ſave them to junket with your fellow-ſervants at night; and take in the butler, provided he will give you drink.

Write your own name, and your ſweetheart's, with the ſmoke of a candle, on the roof of the kitchen, or the ſervants hall, to ſhew your learning.

If you are a young ſightly fellow, whenever you whiſper your miſtreſs at the table, run your noſe full in her cheek; or, if your breath be good, breathe full in her face. This I have known to have very good conſequences in ſome families.

Never

Never come till you have been called three or ur times; for none but dogs will come at the rſt whiſtle: And when the maſter calls, Who's ere? no ſervant is bound to come; for Who's ere is nobody's name.

When you have broken all your earthen drink-g-veſſels below ſtairs, (which is uſually done in week), the copper-pot will do as well; it can oil milk, heat porridge, hold ſmall-beer, or, in ſe of neceſſity, ſerve for a jordan: therefore ply it indifferently to all theſe uſes; but ne-r waſh or ſcour it, for fear of taking off the n.

Although you are allowed knives for the ſer-ants hall at meals, yet you ought to ſpare them, nd make uſe only of your maſter's.

Let it be a conſtant rule, that no chair, ſtool, r table, in the ſervants hall, or the kitchen, all have above three legs; which hath been e ancient and conſtant practice in all the fa-ilies I ever knew, and is ſaid to be founded pon two reaſons; firſt, to ſhew that ſervants re ever in a tottering condition; ſecondly, it as thought a point of humility that the ſer-ants chairs and tables ſhould have at leaſt one g fewer than thoſe of their maſters. I grant ere hath been an exception to this rule with gard to the cook, who by old cuſtom was al-wed an eaſy chair to ſleep in after dinner; and t I have ſeldom ſeen them with above three gs. Now this epidemical lameneſs of ſervants airs, is by philoſophers imputed to two cauſes,

which are obſerved to make the greateſt revolutions in ſtates and empires; I mean love and war. A ſtool, a chair, or a table, is the firſt weapon taken up in general romping or ſkirmiſh; and after a peace the chairs, if they be not very ſtrong, are apt to ſuffer in the conduct of an amour, the cook being uſually fat and heavy, and the butler a little in drink.

I could never endure to ſee maid-ſervants ſo ungenteel as to walk the ſtreets with their petticoats pinned up. It is a fooliſh excuſe to alledge their petticoats will be dirty, when they have ſo eaſy a remedy as to walk three or four times down a clean pair of ſtairs after they come home.

When you ſtop to tattle with ſome crony-ſervant in the ſame ſtreet, leave your own ſtreet-door open, that you may get in without knocking when you come back; otherwiſe your miſtreſs may know you are gone out, and you muſt be chidden.

I do moſt earneſtly exhort you all to unanimity and concord. But miſtake me not: You may quarrel with each other as much as you pleaſe; only always bear in mind that you have a common enemy, which is your maſter and lady, and you have a common cauſe to defend. Believe an old practitioner; whoever, out of malice to a fellow-ſervant, carries a tale to his maſter, ſhall be ruined by a general confederacy againſt him.

The general place of rendezvous for all the ſervants,

, both in winter and ſummer, is the kit-
There the grand affairs of the family
o be conſulted; whether they concern
le, the dairy, the pantry, the laundry,
r, the nurſery, the dining-room, or my
hamber: There, as in your own proper
, you can laugh, and ſquall, and romp,
curity.

n any ſervant comes home drunk, and
ppear, you muſt all join in telling your
hat he is gone to bed very ſick; upon
our lady will be ſo good-natured as to
me comfortable thing for the poor man

n your maſter and lady go abroad toge-
linner, or on a viſit for the evening, you
ve only one ſervant in the houſe, unleſs
a blackguard-boy, to anſwer at the door,
nd the children, if there be any. Who
y at home, is to be determined by ſhort
cuts; and the ſtayer at home may be
d by a viſit from a ſweetheart, without
f being caught together. Theſe oppor-
muſt never be miſſed, becauſe they come
etimes; and all is ſafe enough while
a ſervant in the houſe.

n your maſter or lady comes home, and
ſervant who happens to be abroad; your
nuſt be, That he had but juſt that mi-
pt out, being ſent for by a couſin who
g.

If your maſter calls you by name, and you happen to anſwer at the fourth call, you need not hurry yourſelf; and if you be chidden for ſtaying, you may lawfully ſay, you came no ſooner, becauſe you did not know what you were called for.

When you are chidden for a fault, as you go out of the room, and down ſtairs, mutter loud enough to be plainly heard; this will make him believe you are innocent.

Whoever comes to viſit your maſter or lady when they are abroad, never burden your memory with the perſon's name; for indeed you have too many other things to remember. Beſides, it is a porter's buſineſs, and your maſter's fault he does not keep one; and who can remember names? and you will certainly miſtake them, and you can neither write nor read.

If it be poſſible, never tell a lie to your maſter or lady, unleſs you have ſome hopes that they cannot find it out in leſs than half an hour. When a ſervant is turned off, all his faults muſt be told, although moſt of them were never known by his maſter or lady; and all miſchiefs done by others, charge to him. [Inſtance them.] And when they aſk any of you, why you never acquainted them before? the anſwer is, Sir, or Madam, really I was afraid it would make you angry; and beſides, perhaps you might think it was malice in me. Where there are little maſters and miſſes in a houſe, they are uſually great impediments to the diverſions of the ſervants; the

the only remedy is to bribe them with goody goodies, that they may not tell tales to papa and mamma.

I adviſe you of the ſervants, whoſe maſter lives in the country, and who expect vales, always to ſtand rank and file when a ſtranger is taking his leave; ſo that he muſt of neceſſity paſs between you; and he muſt have more confidence, or leſs money than uſual, if any of you let him eſcape; and according as he behaves himſelf, remember to treat him the next time he comes.

If you are ſent with ready money to buy any thing at a ſhop, and happen at that time to be out of pocket, ſink the money, and take up the goods on your maſter's account. This is for the honour of your maſter and yourſelf; for he becomes a man of credit at your recommendation.

When your lady ſends for you up to her chamber to give you any orders, be ſure to ſtand at the door, and keep it open, fiddling with the lock all the while ſhe is talking to you; and keep the button in your hand, for fear you ſhould forget to ſhut the door after you.

If your maſter or lady happen once in their lives to accuſe you wrongfully, you are a happy ſervant; for you have nothing more to do, than for every fault you commit while you are in their ſervice, to put them in mind of that falſe accuſation, and proteſt yourſelf equally innocent in the preſent caſe.

When

When you have a mind to leave your maſter, and are too baſhful to break the matter for fear of offending him; the beſt way is, to grow rude and ſaucy of a ſudden, and beyond your uſual behaviour, till he finds it neceſſary to turn you off; and when you are gone, to revenge yourſelf, give him and his lady ſuch a character to all your brother-ſervants who are out of place, that none will venture to offer their ſervice.

Some nice ladies, who are afraid of catching cold, having obſerved that the maids and fellows below ſtairs often forget to ſhut the door after them, as they come in or go out into the back-yards, have contrived, that a pulley and a rope, with a large piece of lead at the end, ſhould be ſo fixed, as to make the door ſhut of itſelf, and require a ſtrong hand to open it; which is an immenſe toil to ſervants, whoſe buſineſs may force them to go in and out fifty times in a morning: But ingenuity can do much: For prudent ſervants have found out an effectual remedy againſt this inſupportable grievance, by tying up the pulley in ſuch a manner, that the weight of the lead ſhall have no effect. However, as to my own part, I would rather chuſe to keep the door always open, by laying a heavy ſtone at the bottom of it.

The ſervants candleſticks are generally broken; for nothing can laſt for ever. But you may find out many expedients. You may conveniently ſtick your candle in a bottle, or with a lump of butter againſt the wainſcot; in a powder-horn,

or

or in an old ſhoe, or in a cleft ſtick, or in the barrel of a piſtol, or upon its own greaſe on a table; in a coffee-cup, or a drinking-glaſs; a horn can, a tea-pot, a twiſted napkin, a muſtard-pot, an inkhorn, a marrow-bone, a piece of dough; or you may cut a hole in the loaf, and ſtick it there.

When you invite the neighbouring ſervants to junket with you at home in an evening, teach them a peculiar way of tapping or ſcraping at the kitchen-window, which you may hear, but not your maſter or lady, whom you muſt take care not to diſturb or frighten at ſuch unſeaſonable hours.

Lay all faults upon a lap-dog or favourite cat, a monkey, a parrot, a magpye, a child; or on the ſervant who was laſt turned off. By this rule you will excuſe yourſelf, do no hurt to any body elſe, and ſave your maſter or lady from the trouble and vexation of chiding.

When you want proper inſtruments for any work you are about, uſe all expedients you can invent, rather than leave your work undone. For inſtance, if the poker be out of the way, or broken, ſtir the fire with the tongs; if the tongs be not at hand, uſe the muzzle of the bellows, the wrong end of the fire-ſhovel, the handle of the fire-bruſh, the end of a mop, or your maſter's cane. If you want paper to ſinge a fowl, tear the firſt book you ſee about the houſe. Wipe your ſhoes, for want of a clout, with the bottom of a curtain, or a damaſk napkin. Strip your

your livery-lace for garters. If the butler wants a jordan, he may uſe the great ſilver cup.

There are ſeveral ways of putting out candles, and you ought to be inſtructed in them all. You may run the candle-end againſt the wainſcot, which puts the ſnuff out immediately; you may lay it on the ground, and tread the ſnuff out with your feet; you may hold it upſide down, until it is choked with its own greaſe, or cram it into the ſocket of the candleſtick; you may whirl it round in your hand till it goes out. When you go to bed, after you have made water, you may dip the candle-end into the chamber-pot; you may ſpit on you finger and thumb, and pinch the ſnuff till it goes out. The cook may run the candle's noſe into the meal-tub, or the groom into a veſſel of oats, or a lock of hay, or a heap of litter. The houſe-maid may put out her candle, by running it againſt a looking-glaſs; which nothing cleans ſo well as candle-ſnuff. But the quickeſt and beſt of all methods is, to blow it out with your breath; which leaves the candle clear, and readier to be lighted.

There is nothing ſo pernicious in a family as a tell-tale, againſt whom it muſt be the principal buſineſs of you all to unite. Whatever office he ſerves in, take all opportunities to ſpoil the buſineſs he is about, and to croſs him in every thing. For inſtance, if the butler be a tell-tale, break his glaſſes whenever he leaves the pantry-door open, or lock the cat or the maſtiff in it, who will do as well; miſlay a fork or a ſpoon ſo

as

: may never find it. If it be the cook, when- ſhe turns her back, throw a lump of ſoot, or ndful of ſalt, in the pot, or ſmoking coals the dripping-pan, or daub the roaſt-meat the back of the chimney, or hide the key e jack. If a footman be ſuſpected, let the daub the back of his new livery; or when going up with a diſh of ſoup, let her ſol- nim ſoftly with a ladleful, and dribble it all vay up ſtairs to the dining-room, and then ıe houſe-maid make ſuch a noiſe that her may hear it. The waiting-maid is very r to be guilty of this fault, in hopes to in- ute herſelf: In this caſe the laundreſs muſt re to tear her ſmocks in the waſhing, and vaſh them but half; and when ſhe com- s, tell all the houſe, that ſhe ſweats ſo ı, and her fleſh is ſo naſty, that ſhe fouls a k more in one hour, than the kitchen-maid in a week.

RECTIONS TO SERVANTS.

CHAP. I.

Directions to the BUTLER.

my directions to ſervants, I find, from my ong obſervation, that you butlers are the ipal perſons concerned.

our buſineſs being of the greateſt variety, and

and requiring the greateſt exactneſs, I ſhall, as well as I can recollect, run through the ſeveral branches of your office, and order my inſtructions accordingly.

In waiting at the ſide-board, take all poſſible care to ſave your own trouble and your maſter's drinking-glaſſes: Therefore, firſt, ſince thoſe who dine at the ſame table are ſuppoſed to be friends, let them all drink out of the ſame glaſs without waſhing; which will ſave you much pains, as well as the hazard of breaking them. Give no perſon any liquor, until he hath called for it thrice at leaſt; by which means, ſome out of modeſty, and others out of forgetfulneſs, will call the ſeldomer; and thus your maſter's liquor be ſaved.

If any one deſires a glaſs of bottled ale, firſt ſhake the bottle, to ſee whether any thing be in it; then taſte it, to ſee what liquor it is, that you may not be miſtaken; and, laſtly, wipe the mouth of the bottle with the palm of your hand, to ſhew your cleanlineſs.

Be more careful to have the cork in the belly of the bottle than in the mouth; and, if the cork be muſty, or white friars in your liquor, your maſter will ſave the more.

If an humble companion, a chaplain, a tutor, or a dependant couſin, happen to be at table, whom you find to be little regarded by the maſter and the company, which nobody is readier to diſcover and obſerve than we ſervants; it muſt be the buſineſs of you and the footman to follow

low the example of your betters, by treating him many degrees worſe than any of the reſt; and you cannot pleaſe your maſter better, or at leaſt your lady.

If any one calls for ſmall-beer towards the end of dinner, do not give yourſelf the pains of going down to the cellar, but gather the droppings and leavings out of the ſeveral cups, and glaſſes, and ſalvers into one; but turn your back to the company for fear of being obſerved. On the contrary, when any one calls for ale towards the end of dinner, fill the largeſt tankard-cup top-full; by which you will have the greateſt part left to oblige your fellow-ſervants, without the ſin of ſtealing from your maſter.

There is likewiſe a perquiſite full as honeſt, by which you have a chance of getting every day the beſt part of a bottle of wine for yourſelf: For you are to ſuppoſe, that gentle folks will not care for the remainder of a bottle; therefore always ſet a freſh one before them after dinner, although there hath not been above a glaſs drank of the other.

Take ſpecial care that your bottles be not muſty before you fill them: In order to which, blow ſtrongly into the mouth of every bottle, and then, if you ſmell nothing but your own breath, immediately fill it.

If you are ſent down in haſte to draw any drink, and find it will not run, do not be at the trouble of opening a vent, but blow ſtrongly into the foſſet, and you will find it immediately

pour into your mouth, or take out the vent; but do not ſtay to put it in again, for fear your maſter ſhould want you.

If you are curious to taſte ſome of your maſter's choice bottles, empty as many of them juſt below the neck as will make the quantity you want; but then take care to fill them up again with clean water, that you may not leſſen your maſter's liquor.

There is an excellent invention found out of late years in the management of ale and ſmall-beer at the ſide-board. For inſtance, a gentleman calls for a glaſs of ale, and drinks but half; another calls for ſmall-beer: You immediately turn out the remainder of the ale into the tankard, and fill the glaſs with ſmall-beer; and ſo backwards and forwards, as long as dinner laſts. By which you anſwer three great ends. Firſt, you ſave yourſelf the trouble of waſhing, and conſequently the danger of breaking your glaſſes: ſecondly, you are ſure not to be miſtaken in giving gentlemen the liquor they call for: and, laſtly, by this method you are certain that nothing is loſt.

Becauſe butlers are apt to forget to bring up their ale and beer time enough, be ſure you remember to have up your's two hours before dinner; and place them in the ſunny part of the room, to let people ſee that you have not been negligent.

Some butlers have a way of decanting (as they call it) bottled ale, by which they loſe a good part

of the bottom; let your method be to turn
ottle directly upside down; which will
the liquor appear double the quantity: By
eans, you will be sure not to lose one drop,
ıe froth will conceal the muddiness.
an your plate, wipe your knives, and rub
ty tables with the napkins and table-cloths
that day; for it is but one washing, and
s it will save you wearing out the coarse
s; and, in reward of such good husbandry,
ıdgment is, that you may lawfully make
the finest damask napkins for night-caps
urself.
en you clean your plate, leave the whitening
r to be seen in all the chinks, for fear your
ıould not believe you had cleaned it.
re is nothing wherein the skill of a butler
ppears, than in the management of candles;
of, although some part may fall to the
of the other servants, yet you being the
ıal person concerned, I shall direct my in-
ons upon this article to you only, leaving
r fellow-servants to apply them upon occa-

:, to avoid burning day-light, and so save
ıaster's candles, never bring them up till
ı hour after it be dark, although they are
for never so often.
your sockets be full of grease to the brim,
ıe old snuff at the top, and then stick on
esh candles. It is true, this may endanger
lling; but the candles will appear so much

the longer and handſomer before company. At other times, for variety, put your candles looſe into the ſockets, to ſhew they are clean to the bottom.

When your candle is too big for the ſocket, melt it to a right ſize in the fire; and to hide the ſmoke, wrap it in paper half way up.

You cannot but obſerve of late years the great extravagance among the gentry upon the article of candles, which a good butler ought by all means to diſcourage, both to ſave his own pains and his maſter's money. This may be contrived ſeveral ways; eſpecially when you are ordered to put candles into the ſconces.

Sconces are great waſters of candles, and you, who are always to conſider the advantage of your maſter, ſhould do your utmoſt to diſcourage them; therefore your buſineſs muſt be to preſs the candle with both your hands into the ſocket, ſo as to make it lean in ſuch a manner, that the greaſe may drop all upon the floor, if ſome lady's head-dreſs or gentleman's periwig be not ready to intercept it. You may likewiſe ſtick the candle ſo looſe, that it will fall upon the glaſs of the ſconce, and break it into ſhatters. This will ſave your maſter many a fair penny in the year, both in candles and to the glaſs-man, and yourſelf much labour; for the ſconces ſpoiled cannot be uſed.

Never let the candles burn too low, but give them, as a lawful perquiſite, to your friend the cook, to increaſe her kitchen-ſtuff; or, if this be

not

allowed in your houſe, give them in charity
our poor neighbours, who often run on your
ds.

hen you cut bread for a toaſt, do not ſtand
watching it, but lay it on the coals, and
l your other buſineſs; then come back, and
u find it toaſted quite through, ſcrape off
urnt ſide, and ſerve it up.

hen you dreſs up your ſide-board, ſet the
glaſſes as near the edge of the table as you
By which means they will caſt a double
, and make a much finer figure; and the
equence can be at moſt, but the breaking
a dozen, which is a trifle in your maſter's
et.

aſh the glaſſes with your own water, to ſave
maſter's ſalt.

hen any ſalt is ſpilt on the table, do not let
loſt; but when dinner is done, fold up the
-cloth with the ſalt in it, then ſhake the ſalt
nto the ſalt-cellar to ſerve next day. But
horteſt and ſureſt way is, when you remove
loth, to wrap the knives, forks, ſpoons, ſalt-
rs, broken bread, and ſcraps of meat all to-
er in the table-cloth, by which you will be
to loſe nothing; unleſs you think it better
ake them out of the window amongſt the
ars, that they may with more convenience
ne ſcraps.

ave the dregs of wine, ale, and other li-
s in the bottles: To ringe them, is but loſs
ne, ſince all will be done at once in a gene-

ral waſhing; and you will have a better excuſe for breaking them.

If your maſter hath many muſty or very foul and cruſted bottles: I adviſe you, in point of conſcience, that thoſe may be the firſt you truck at the next ale-houſe for ale or brandy.

When a meſſage is ſent to your maſter, be kind to your brother-ſervant who brings it; give him the beſt liquor in your keeping, for your maſter's honour; and, at the firſt opportunity, he will do the ſame to you.

After ſupper, if it be dark, carry your plate and china together in the ſame baſket, to ſave candle-light; for you know your pantry well enough to put them up in the dark.

When company is expected at dinner, or in the evenings, be ſure to be abroad, that nothing may be got which is under your key; by which your maſter will ſave his liquor, and not wear out his plate.

I come now to a moſt important part of your œconomy, the bottling of a hogſhead of wine; wherein I recommend three virtues; cleanlineſs, frugality, and brotherly love. Let your corks be of the longeſt kind you can get; which will ſave ſome wine in the neck of every bottle. As to your bottles, chuſe the ſmalleſt you can find; which will increaſe the number of dozens, and pleaſe your maſter; for a bottle of wine is always a bottle of wine, whether it hold more or leſs: And if your maſter hath his proper number of dozens, he cannot complain.

Every

Every bottle muſt be firſt rinſed with wine, for fear of any moiſture left in the waſhing. Some, out of a miſtaken thrift, will rinſe a dozen bottles with the ſame wine; but I would adviſe you, for more caution, to change the wine at every ſecond bottle; a gill may be enough. Have bottles ready by to ſave it; and it will be a good perquiſite either to ſell, or drink with the cook.

Never draw your hogſhead too low; nor tilt it, for fear of diſturbing your liquor. When it begins to run ſlow, and before the wine grows cloudy, ſhake the hogſhead, and carry a glaſs of it to your maſter, who will praiſe you for your diſcretion, and give you all the reſt as a perquiſite to your place. You may tilt the hogſhead the next day, and in a fortnight get a dozen or two of good clear wine, to diſpoſe of as you pleaſe.

In bottling wine, fill your mouth full of corks, together with a large plug of tobacco; which will give to the wine the true taſte of the weed, ſo delightful to all good judges in drinking.

When you are ordered to decant a ſuſpicious bottle, if a pint be out, give your hand a dexterous ſhake, and ſhew it in a glaſs, that it begins to be muddy.

When a hogſhead of wine, or any other liquor, is to be bottled off, waſh your bottles immediately before you begin; but be ſure not to drain them: By which good management your maſter will ſave ſome gallons in every hogſhead.

This

This is the time, that, in honour to your maſter, you ought to ſhew your kindneſs to your fellow-ſervants, and eſpecially to the cook; for what ſignify a few flagons out of a whole hogſhead? But make them be drunk in your preſence, for fear they ſhould be given to other folks, and ſo you be wronged; but adviſe them, if they get drunk, to go to bed, and leave word they are ſick; which laſt caution I would have all ſervants obſerve, both male and female.

If your maſter finds the hogſhead to fall ſhort of his expectation, what is plainer than that the veſſel leaked; that the wine-cooper had not filled it in proper time; that the merchant cheated him with a hogſhead below the common meaſure?

When you are to get water on for tea after dinner, (which in many families is part of your office), to ſave firing, and to make more haſte, pour it into the tea-kettle from the pot where the cabbage or fiſh have been boiling, which will make it much wholeſomer, by curing the acid and corroding quality of the tea.

Be ſaving of your candles; and let thoſe in the ſconces of the hall, the ſtairs, and in the lantern, burn down into the ſockets, until they go out of themſelves; for which your maſter and lady will commend your thriftineſs, as ſoon as they ſhall ſmell the ſnuff.

If a gentleman leaves a ſnuff-box or picktooth-caſe on the table after dinner, and goeth away, look upon it as part of your vales; for ſo it is allowed

owed by all ſervants, and you do no wrong to your maſter or lady.

If you ſerve a country ſquire, when gentlemen and ladies come to dine at your houſe, never fail to make their ſervants drunk, and eſpecially the coachman, for the honour of your maſter; to which, in all your actions, you muſt have a ſpecial regard, as being the beſt judge: For the honour of every family is depoſited in the hands of the cook, the butler, and the groom, as I ſhall hereafter demonſtrate.

Snuff the candles at ſupper as they ſtand on the table: which is much the ſecureſt way; becauſe if the burning ſnuff happens to get out of the ſnuffers, you have a chance that it may fall into a diſh of ſoup, ſack-poſſet, rice-milk, or the like, where it will be immediately extinguiſhed with very little ſtink.

When you have ſnuffed the candles, always leave the ſnuffers open; for the ſnuff will of itſelf burn away to aſhes, and cannot fall out and dirty the table when you ſnuff the candles again.

That the ſalt may lie ſmooth in the ſalt-cellar, preſs it down with your moiſt palm.

When a gentleman is going away after dinner with your maſter, be ſure to ſtand full in his view and follow him to the door, and, as you have opportunity, look full in his face; perhaps it may bring you a ſhilling: but if the gentleman hath lain there a night, get the cook, the houſe-maid, the ſtable-men, the ſcullion, and the gardener, to accompany you, and to ſtand in his way to the hall,

hall, in a line on each ſide of him. If the gentleman performs handſomely, it will do him honour, and coſt your maſter nothing.

You need not wipe your knife to cut bread for the table, becauſe, in cutting a ſlice or two, it will wipe itſelf.

Put your finger into every bottle to feel whether it be full; which is the ſureſt way, for feeling hath no fellow.

When you go down to the cellar to draw ale or ſmall-beer, take care to obſerve directly the following method. Hold the veſſel between the finger and thumb of your right hand, with the palm upwards: then hold the candle between your fingers, but a little leaning towards the mouth of the veſſel; then take out the ſpiggot with your left hand, and clap the point of it in your mouth, and keep your left hand to watch accidents; when the veſſel is full, withdraw the ſpiggot from your mouth, well wetted with ſpittle, which being of a ſlimy conſiſtence, will make it ſtick faſter in the foſſet: If any tallow drops into the veſſel, you may eaſily (if you think of it) remove it with a ſpoon, or rather with your finger.

Always lock up a cat in the cloſet where you keep your china plates, for fear the mice may ſteal in and break them.

A good butler always breaks off the point of his bottle-ſcrew in two days, by trying which is hardeſt, the point of the ſcrew, or the neck of the bottle: In this caſe, to ſupply the want of a ſcrew,

ſcrew, after the ſtump hath torn the cork in pieces, make uſe of a ſilver fork; and when the ſcraps of the cork are almoſt drawn out, flirt the mouth of the bottle into the ciſtern three or four times until you quite clear it.

If a gentleman dines often with your maſter, and gives you nothing when he goes away, you may uſe ſeveral methods to ſhew him ſome marks of your diſpleaſure, and quicken his memory. If he calls for bread or drink, you may pretend not to hear, or ſend it to another who called after him; if he aſks for wine, let him ſtay a while, and then ſend him ſmall-beer; give him always foul glaſſes; ſend him a ſpoon when he wants a knife; wink at the footman to leave him without a plate. By theſe, and the like expedients, you may probably be a better man by half a crown before he leaves the houſe, provided you watch an opportunity of ſtanding by when he is going.

If your lady loves play, your fortune is fixed for ever. Moderate gaming will be a perquiſite of ten ſhillings a-week; and in ſuch a family I would rather chuſe to be butler than chaplain, or even rather than be ſteward. It is all ready money, and got without labour; unleſs your lady happens to be one of thoſe, who either obligeth you to find wax-candles, or forceth you to divide it with ſome favourite ſervants: but at worſt, the old cards are your own; and if the gameſters play deep, or grow peeviſh, they will change the cards ſo often, that the old ones will be a conſiderable advantage, by ſelling them to coffee-houſes,

houſes, or famlies who love play, but cannot afford better than cards at ſecond-hand. When you attend at the ſervice, be ſure to leave new packs within the reach of the gameſters, which thoſe, who have ill luck, will readily take to change their fortune; and now and then an old pack mingled with the reſt will eaſily paſs. Be ſure to be very officious on play-nights, and ready with your candles to light out your company, and have ſalvers of wine at hand to give them when they call; but manage ſo with the cook, that there be no ſupper; becauſe it will be ſo much ſaved in your maſter's family, and becauſe a ſupper will conſiderably leſſen your gains.

Next to cards, there is nothing ſo profitable to you as bottles; in which perquiſite you have no competitors except the footmen, who are apt to ſteal and vend them for pots of beer. But you are bound to prevent any ſuch abuſes in your maſter's family: The footmen are not to anſwer for what are broken at a general bottling; and thoſe may be as many as your diſcretion will make them.

The profit of glaſſes is ſo very inconſiderable, that it is hardly worth mentioning: It conſiſts only in a ſmall preſent made by the glaſſman, and about four ſhillings in the pound added to the prices for your trouble and ſkill in chuſing them. If your maſter hath a large ſtock of glaſſes, and you or your fellow-ſervants happen to break any of them without your maſter's knowledge, keep it a ſecret till there are not enough left

left to ſerve the table, then tell your maſter that the glaſſes are gone: This will be but one vexation to him, which is much better than fretting once or twice a-week; and it is the office of a good ſervant to diſcompoſe his maſter and his lady as ſeldom as he can; and here the cat and dog will be of great uſe to take the blame from you. Note, that bottles miſſing are ſuppoſed to be half ſtolen by ſtragglers and other ſervants, and the other half broken by accident, and a general waſhing.

Whet the backs of your knives until they are as ſharp as the edge; which will have this advantage, that when gentlemen find them blunt on one ſide, they may try the other. And to ſhew you ſpare no pains in ſharpening the knives, whet them ſo long, till you wear out a good part of the iron, and even the bottom of the ſilver-handle. This doth credit to your maſter; for it ſhews good houſekeeping, and the goldſmith may one day make you a preſent.

Your lady, when ſhe finds the ſmall-beer or ale dead, will blame you for not remembering to put the peg into the vent-hole. This is a great miſtake; nothing being plainer than that the peg keeps the air in the veſſel, which ſpoils the drink, and therefore ought to be let out: But if ſhe inſiſts upon it, to prevent the trouble of pulling out the vent, and putting it in a dozen times a-day, which is not to be borne by a good ſervant, leave the ſpiggot half out at night, and

you will find, with only the loſs of two quarts of liquor, the veſſel will run free

When you prepare your candles, wr up in a piece of brown paper, and ſo ſti into the ſocket: let the paper come h up the candle, which looks handſome body ſhould come in.

Do all in the dark to ſave your maſter's

CHAP. II.

Directions to the COOK.

ALTHOUGH I am not ignorant tha been a long time ſince the cuſtom among people of quality to keep men-co generally of the French nation; yet bec treatiſe is chiefly calculated for the gen of knights, 'ſquires, and gentlemen, town and country, I ſhall therefore apply Mrs Cook, as a woman. However, a g of what I intend may ſerve for either ſe your part naturally follows the former; the butler and you are joined in intere vales are generally equal, and paid whe are diſappointed; you can junket tog nights upon your own progue, when th the houſe are abed, and have it in you to make every fellow-ſervant your frien can give a good bit or a good ſup to t maſters and miſſes, and gain their aff

A quarrel between you is very dangerous to you both, and will probably end in one of you being turned off; in which fatal caſe perhaps it will not be ſo eaſy in ſome time to cotton with another. And now, Mrs Cook, I proceed to give you my inſtructions; which I deſire you will get ſome fellow-ſervant in the family to read to you conſtantly one night in every week, when you are going to bed, whether you ſerve in town or country, for my leſſons ſhall be fitted for both.

If your lady forgets at ſupper that there is any cold meat in the houſe, do not you be ſo officious as to put her in mind; it is plain ſhe did not want it; and if ſhe recollects it the next day, ſay, ſhe gave you no orders, and it is ſpent; therefore, for fear of telling a lie, diſpoſe of it with the butler, or any other crony, before you go to bed.

Never ſend up a leg of a fowl at ſupper, while there is a cat or a dog in the houſe, that can be accuſed for running away with it; but if there happen to be neither, you muſt lay it upon the rats, or a ſtrange greyhound.

It is ill houſewifery to foul your kitchen-rubbers with wiping the bottom of the diſhes you ſend up, ſince the table-cloth will do as well, and is changed every meal.

Never clean your ſpits after they have been uſed; for the greaſe, left upon them by meat, is the beſt thing to preſerve them from ruſt;

and when you make uſe of them again, the ſame greaſe will keep the inſide of the meat moiſt.

If you live in a rich family, roaſting and boiling, are below the dignity of your office, and which it becomes you to be ignorant of; therefore leave that work wholly to the kitchen-wench, for fear of diſgracing the family you live in.

If you are employed in marketing, buy your meat as cheap as you can; but when you bring in your accounts, be tender of your maſter's honour, and ſet down the higheſt rate: which, beſides, is but juſtice; for nobody can afford to ſell at the ſame rate that he buys; and I am confident that you may charge ſafely; ſwear that you gave no more than what the butcher and poulterer aſked.

If your lady orders you to ſet up a piece of meat for ſupper, you are not to underſtand that you muſt ſet it up all, therefore you may give half to yourſelf and the butler.

Good cooks cannot abide what they juſtly call fiddling work, where abundance of time is ſpent and little done. Such, for inſtance, is the dreſſing ſmall birds, requiring a world of cookery and clutter, and a ſecond or third ſpit: which, by the way, is abſolutely needleſs; for it will be a very ridiculous thing indeed, if a ſpit, which is ſtrong enough to turn a ſirloin of beef, ſhould not be able to turn a lark. However, if your lady be nice, and is afraid that a large ſpit will tear them, place them handſomely in the drip-

ping-

ping-pan, where the fat of roaſted mutton or beef, falling on the birds, will ſerve to baſte them, and ſo ſave both time and butter: For what cook of any ſpirit would loſe her time in picking larks, wheat-ears, and other ſmall birds? Therefore, if you cannot get the maids or the young miſſes to aſſiſt you, e'en make ſhort work, and either ſinge or flay them; there is no great loſs in the ſkins, and the fleſh is juſt the ſame.

If you are employed in marketing, do not accept a treat of a beef-ſteak and a pot of ale from the butcher, which I think in conſcience is no better than wronging your maſter; but do you always take that perquiſite in money if you do not go in truſt, or in poundage when you pay the bills.

The kitchen-bellows being uſually out of order with ſtirring the fire with the muzzle to ſave the tongs and poker, borrow the bellows out of your lady's bed-chamber, which, being leaſt uſed, are commonly the beſt in the houſe; and if you happen to damage or greaſe them, you have a chance to have them left entirely for your own uſe.

Let a blackguard-boy be always about the houſe to ſend on your errands, and go to market for you on rainy days; which will ſave your cloaths, and make you appear more creditable to your miſtreſs.

If your miſtreſs allows you the kitchen-ſtuff, in return of her generoſity, take care to boil and roaſt your meat ſufficiently. If ſhe keeps it for her own profit, do her juſtice, and rather than let a good fire be wanting, enliven it now and

then with the dripping, and the butter that happens to turn to oil.

Send up your meat well ſtuck with ſkewers, to make it look round and plump; and an iron ſkewer, rightly employed now and then, will make it look handſomer.

When you roaſt a long joint of meat, be careful only about the middle, and leave the two extreme parts raw; which may ſerve another time, and will alſo ſave firing.

When you ſcour your plates and diſhes, bend the brim inward, ſo as to make them hold the more.

Always keep a large fire in the kitchen, when there is a ſmall dinner, or the family dines abroad, that the neighbours, ſeeing the ſmoke, may commend your maſter's houſekeeping; but when much company is invited, then be as ſparing as poſſible of your coals, becauſe a great deal of the meat being half raw will be ſaved, and ſerve next day.

Boil your meat conſtantly in pump-water, becauſe you muſt ſometimes want river or pipe water; and then your miſtreſs, obſerving your meat of a different colour, will chide you when you are not in fault.

When you have plenty of fowl in the larder, leave the door open in pity to the poor cat, if ſhe be a good mouſer.

If you find it neceſſary to go to market in a wet day, take out your miſtreſs's riding-hood and cloak to ſave your cloaths.

Get

Get three or four char-women to attend you conſtantly in the kitchen, whom you pay at ſmall charges, only with the broken meat, a few coals, and all the cinders.

To keep troubleſome ſervants out of the kitchen, always leave the winder ſticking on the jack to fall on their heads.

If a lump of ſoot falls into the ſoup, and you cannot conveniently get it out, ſtir it well, and it will give the ſoup a high French taſte.

If you melt your butter to oil, be under no concern, but ſend it up, for oil is a genteeler ſauce than butter.

Scrape the bottoms of your pots and kettles with a ſilver ſpoon, for fear of giving them a taſte of copper.

When you ſend up butter for ſauce, be ſo thrifty as to let it be half water; which is alſo much wholeſomer.

If your butter when it is melted taſtes of braſs, it is your maſter's fault, who will not allow you a ſilver ſauce-pan; beſides, the leſs of it will go farther, and new tinning is very chargeable. If you have a ſilver ſauce-pan, and the butter ſmells of ſmoke, lay the fault upon the coals.

Never make uſe of a ſpoon in any thing that you can do with your hands, for fear of wearing out your maſter's plate.

When you find that you cannot get dinner ready at the time appointed, put the clock back, and then it may be ready to a minute.

Let a red-hot coal now and then fall into the dripping-

dripping-pan, that the ſmoke of the may aſcend and give the roaſt-meat a hi

You are to look upon the kitchen dreſſing-room; but you are not to w hands till you have gone to the neceſſa and ſpitted your meat, truſſed your fow your ſallad, nor indeed till after you h up your ſecond courſe; for your hand ten times fouler with the many things forced to handle; but when your work one waſhing will ſerve for all.

There is but one part of your dreſſi would admit while the victuals are boili ing, or ſtewing; I mean the combing y which loſeth no time, becauſe you can ver your cookery, and watch it with o while you are uſing your comb with th

If any of the combings happen to be with the victuals, you may ſafely lay upon any of the footmen that hath ve as theſe gentlemen are ſometimes apt t licious, if you refuſe them a ſop in the a ſlice from the ſpit, much more when charge a ladleful of hot porridge on t or ſend them up to their maſters wit clout pinned at their tails.

In roaſting and boiling, order the maid to bring none but the large coals, the ſmall ones for the fires above ſtairs; are propereſt for dreſſing meat: and w are out, if you happen to miſcarry in you may fairly lay the fault upon want

beſides, the cinder-pickers will be ſure to ſpeak ill of your maſter's houſekeeping, where they do not find plenty of large cinders mixed with freſh large coals. Thus you may dreſs your meat with credit, do an act of charity, raiſe the honour of your maſter, and ſometimes get ſhare of a pot of ale for your bounty to the cinder-woman.

As ſoon as you have ſent up the ſecond courſe, you have nothing to do (in a great family) until ſupper: therefore ſcour your hands and face, put on your hood and ſcarf, and take your pleaſure among your cronies, till nine or ten at night.——But dine firſt.

Let there be always a ſtrict friendſhip between you and the butler, for it is both your intereſts to be united; the butler often wants a comfortable tit-bit, and you much oftener a cool cup of good liquor. However, be cautious of him; for he is ſometimes an inconſtant lover, becauſe he hath great advantage to allure the maids with a glaſs of ſack, or white-wine and ſugar.

When you roaſt a breaſt of veal, remember your ſweetheart the butler loves a ſweet-bread; therefore ſet it aſide till evening: you can ſay the cat or the dog has run away with it, or you found it tainted or fly-blown; and beſides, it looks as well at the table without it as with it.

When you make the company wait long for dinner, and the meat be over-done, which is generally the caſe, you may lawfully lay the fault upon your lady, who hurried you ſo to ſend up dinner;

dinner, that you was forced to ſend it up too much boiled and roaſted.

If your dinner miſcarries in almoſt every diſh, how could you help it? You were teaſed by the footmen coming into the kitchen; and to prove it true, take occaſion to be angry, and throw a ladleful of broth on one or two of their liveries: beſides, Friday and Childermas-day are two croſs days in the week, and it is impoſſible to have good luck on either of them; therefore on thoſe two days you have a-lawful excuſe.

When you are in haſte to take down your diſhes, tip them in ſuch a manner, that a dozen will fall together upon the dreſſer, juſt ready for your hand.

To ſave time and trouble, cut your apples and onions with the ſame knife; and well-bred gentry love the taſte of an onion in every thing they eat.

Lump three or four pounds of butter together with your hand, then daſh it againſt the wall juſt over the dreſſer, ſo as to have it ready to pull by pieces as you have occaſion for it.

If you have a ſilver ſauce-pan for the kitchen uſe, let me adviſe you to batter it well, and keep it always black: This will be for your maſter's honour; for it ſhews there has been conſtant good houſekeeping: and make room for the ſauce-pan by wriggling it on the coals, *&c.*

In the ſame manner, if you are allowed a large ſilver-ſpoon for the kitchen, let half the bole of it be worn out with continual ſcraping and ſtirring;

ſtirring; and often ſay merrily, This ſpoon owes my maſter no ſervice.

When you ſend up a meſs of broth, water-gruel, or the like, to your maſter in the morning, do not forget with your thumb and two fingers to put ſalt on the ſide of the plate; for if you make uſe of a ſpoon, or the end of a knife, there may be danger that the ſalt would fall, and that would be a ſign of ill luck. Only remember to lick your thumb and fingers clean before you offer to touch the ſalt.

CHAP. III.

Directions to the FOOTMAN.

YOUR employment being of a mixed nature, extends to a great variety of buſineſs, and you ſtand in a fair way of being the favourite of your maſter or miſtreſs, or of the young maſters and miſſes; you are the fine gentleman of the family, with whom all the maids are in love. You are ſometimes a pattern of dreſs to your maſter, and ſometimes he is ſo to you. You wait at table in all companies, and conſequently have the opportunity to ſee and know the world, and to underſtand men and manners. I confeſs your vales are but few, unleſs you are ſent with a preſent, or attend the tea in the country; but you are called Mr in the neighbourhood, and ſometimes pick up a fortune,

the rabble, and my Lady's waiting-wom
are ſometimes apt to call you ſkip-ke
have a true veneration for your office, I
had once the honour to be one of you
which I fooliſhly left by demeaning my
accepting an employment in the cuſto
But that you, my brethren, may come
fortunes, I ſhall here deliver my inſt
which have been the fruits of much
and obſervation, as well as of ſeven ye
rience.

In order to learn the ſecrets of other
tell them thoſe of your maſters: thus
grow a favourite both at home and abr
be-regarded as a perſon of importance.

Never be ſeen in the ſtreets with a
bundle in your hands, and carry not
what can you can hide in your pocket, c
you will diſgrace your calling: to prevei
always retain a blackguard-boy to ca

ſcraps. When you are ſent on an errand, be ure to edge in ſome buſineſs of your own, ei- her to ſee your ſweetheart, or to drink a pot of le with ſome brother-ſervants; which is ſo much lear time gained.

There is a great controverſy about the moſt onvenient and genteel way of holding your plate t meals. Some ſtick it between the frame and ıe back of the chair; which is an excellent ex- edient, where the make of the chair will allow . Others, for fear the plate ſhould fall, graſp ſo firmly, that their thumb reacheth to the ıiddle of the hollow: which however, if your ıumb be dry, is no ſecure method; and there- ɔre, in that caſe, I adviſe your wetting the ball f it with your tongue. As to that abſurd prac- ce, of letting the back of the plate lie leaning n the hollow of your hand, which ſome ladies ɛcommend, it is univerſally exploded, being li- ble to ſo many accidents. Others again are ſo ɛfined, that they hold their plate directly under ıe left arm-pit; which is the beſt ſituation for eeping it warm: but this may be dangerous in ıe article of taking away a diſh, where your plate ıay happen to fall upon ſome of the company's eads. I confeſs myſelf to have objected againſt l theſe ways, which I have frequently tried; ıd therefore I recommend a fourth, which is,) ſtick your plate, up to the rim incluſive, in the ft ſide between your waiſtcoat and your ſhirt. his will keep it at leaſt as warm as under your m-pit, or ockſter (as the Scots call it); this

will hide it, ſo as ſtrangers may take you for a better ſervant, too good to hold a plate; this will ſecure it from falling; and thus diſpoſed, it lies ready for you to whip out in a moment, ready warmed to any gueſt within your reach who may want it: and laſtly, there is another convenience in this method, that if, at any time during your waiting, you find yourſelf going to cough or ſneeze, you can immediately ſnatch out the plate, and hold the hollow part cloſe to your noſe or mouth, and thus prevent ſpirting any moiſture from either, upon the diſhes or the ladies head-dreſs. You ſee gentlemen and ladies obſerve a like practice on ſuch an occaſion, with a hat or handkerchief: yet a plate is leſs fouled and ſooner cleaned than either of theſe; for when your cough or ſneeze is over, it is but returning your plate to the ſame poſition, and your ſhirt will clean it in the paſſage.

Take off the largeſt diſhes, and ſet them on, with one hand, to ſhew the ladies your vigour and ſtrength of back; but always do it between two ladies, that if the diſh happens to ſlip, the ſoup or ſauce may fall on their cloaths, and not daub the floor. By this practice two of our brethren, my worthy friends got conſiderable fortunes.

Learn all the new-faſhion words, and oaths, and ſongs, and ſcraps of plays that your memory can hold. Thus you will become the delight of nine ladies in ten, and the envy of ninety-nine beaux in a hundred.

Take

Take care, that at certain periods, during dinner, eſpecially when perſons of quality are there, you and your brethern be all out of the room together; by which you will give yourſelves ſome eaſe from the fatigue of waiting, and at the ſame time leave the company to converſe more freely, without being conſtrained by your preſence.

When your are ſent on a meſſage, deliver it in your own words, although it be to a duke or a dutcheſs, and not in the words of your maſter or lady; for how can they underſtand what belongs to a meſſage as well as you, who have been bred to the employment? But never deliver the anſwer till it is called for, and then adorn it with your own ſtyle.

When dinner is done, carry down a great heap of plates to the kitchen; and when you come to the head of the ſtairs, trundle them all before you. There is not a more agreeable ſight or ſound, eſpecially if they be ſilver, beſides the trouble they ſave you; and there they lie ready near the kitchen-door for the ſcullion to waſh them.

If you are bringing up a joint of meat in a diſh, and it falls out of your hand before you get into the dining-room, with the meat on the ground, and the ſauce ſpilled, take up the meat gently, wipe it with the flap of your coat, then put it again into the diſh, and ſerve it up; and when your lady miſſes the ſauce, tell her, it is to be ſent up in a plate by itſelf.

When you carry up a diſh of meat, dip your

ſwer in ſuch a manner as may breed a
tween them, not to be reconciled; o
man comes from the ſame family on
rand, turn the anſwer ſhe orders you
in ſuch a manner as the other family
for an affront.

When you are in lodgings, and no
be got, clean your maſter's ſhoes with
of the curtains, a clean napkin, or
lady's apron.

Ever wear your hat in the houſe,
your maſter calls; and, as ſoon as you
his preſence, pull it off, to ſhow you

Never clean your ſhoes on the ſcra
the entry, or at the foot of the ſtairs
you will have the credit of being at h
a minute ſooner, and the ſcraper will

Never aſk leave to go abroad; for
be always known that you are abſen
will be thought an idle rambling fello

you were in the houſe two minutes ago, which is the duty of all ſervants.

Snuff the candles with your fingers, and throw the ſnuff on the floor, then trade it out, to prevent ſtinking; this method will very much ſave the ſnuffers from wearing out. You ought alſo to ſnuff them cloſe to the tallow; which will make them run, and ſo increaſe the perquiſite of the cook's kitchen-ſtuff; for ſhe is the perſon you ought in prudence to be well with.

While grace is ſaying after meat, do you and your brethren take the chairs from behind the company, ſo that when they go to ſit down again, they may fall backwards, which will make them all merry; but be you ſo diſcreet as to hold your laughter till you get to the kitchen, and then divert your fellow-ſervants.

When you know your maſter is moſt buſy in company, come in and pretend to ſettle about the room, and if he chides, ſay you thought he rung the bell. This will divert him from plodding on buſineſs too much, or ſpending himſelf in talk, or racking his thoughts, all which are hurtful to his conſtitution.

If you are ordered to break the claw of a crab or a lobſter, clap it between the ſides of the dining-room door between the hinges. Thus you can do it gradually, without maſhing the meat; which is often the fate of the ſtreet-door key, or the peſtle.

When you take a foul plate from any of the gueſts, and obſerve the foul knife and fork lying

on the plate, ſhew your dexterity, take up the plate, aud throw off the knife and fork on the table, without ſhaking off the bones or broken meat that are left: then the gueſt, who hath more time than you, will wipe the fork and knife already uſed.

When you carry a glaſs of liquor to any perſon who hath called for it, do not bob him on the ſhoulder, or cry, Sir, or Madam, here's the glaſs; that would be unmannerly, as if you had a mind to force it down one's throat: but ſtand at the perſon's left ſhoulder, and wait his time; and if he ſtrikes it down with his elbow by forgetfulneſs, that was his fault, and not yours.

When your miſtreſs ſends you for a hackney-coach in a wet day, come back in the coach to ſave your cloaths, and the trouble of walking: it is better the bottom of her petticoats ſhould be daggled with your dirty ſhoes, than your livery be ſpoiled, and yourſelf get a cold.

There is no indignity ſo great to one of your ſtation, as that of lighting your maſter in the ſtreets with a lantern; and therefore it is very honeſt policy to try all arts how to evade it: beſides, it ſhews your maſter to be either poor or covetous, which are the two worſt qualities you can meet with in any ſervice. When I was under theſe circumſtances, I made uſe of ſeveral wiſe expedients, which I here recommend to you. Sometimes I took a candle ſo long that it reached to the very top of the lantern, and burned it: but my maſter, after a good beating, ordered

me

me to paſte it over with paper. I then uſed a middling candle, but ſtuck it ſo looſe in the ſocket, that it leaned towards one ſide, and burned a whole quarter of the horn. Then I uſed a bit of candle of half an inch, which ſunk in the ſocket, and melted the ſolder, and forced my maſter to walk half the way in the dark. Then he made me ſtick two inches of candle in the place where the ſocket was; after which I pretended to ſtumble, put out the candle, and broke all the tin part to pieces. At laſt he was forced to make uſe of a lantern-boy out of perfect good huſbandry.

It is much to be lamented, that gentlemen of our employment have but two hands to carry plates, diſhes, bottles, and the like, out of the room at meals; and the misfortune is ſtill the greater, becauſe one of thoſe hands is required to open the door, while you are incumbered with your load. Therefore I adviſe, that the door may be always left at jar, ſo as to open it with your foot; and then you may carry out plates and diſhes from your belly up to your chin, beſides a good quantity of things under your arms, which will ſave you many a weary ſtep; but take care, that none of the burden falls till you are out of the room, and, if poſſible, out of hearing.

If you are ſent to the poſt-office with a letter in a cold rainy night, ſtep to the alehouſe, and take a pot, until it is ſuppoſed you have done your errand; but take the next fair opportunity to

to put the letter in carefully, as becomes an honeſt ſervant.

If you are ordered to make coffee for the ladies after dinner, and the pot happens to boil over, while you are running up for a ſpoon to ſtir it, or thinking of ſomething elſe, or ſtruggling with the chamber-maid for a kiſs; wipe the ſides of the pot clean with a diſh-clout, carry up your coffee boldly; and when your lady finds it too weak, and examines you whether it has not run over, deny the fact abſolutely; ſwear you put in more coffee than ordinary, that you never ſtirred an inch from it, that you ſtrove to make it better than uſual, becauſe your miſtreſs had ladies with her, that the ſervants in the kitchen will juſtify what you ſay. Upon this you will find, that the other ladies will pronounce your coffee to be very good; and your miſtreſs will confeſs that her mouth is out of taſte, and ſhe will for the future ſuſpect herſelf, and be more catious in finding fault. This I would have you do from a principal of conſcience: for coffee is very unwholeſome; and out of affection to your lady, you ought to give it her as weak as poſſible. And upon this argument, when you have a mind to treat any of the maids with a diſh of freſh coffee, you may, and ought, to ſubſtract a third part of the powder, on account of your lady's health, and getting her maids good will.

If your maſter ſends you with a ſmall trifling preſent to one of his friends, be as careful of it as you would be of a diamond-ring: Therefore,

if

if the preſent be only half a dozen pippins, ſend up the ſervant who received the meſſage, to ſay, that you were ordered to deliver them with your own hands. This will ſhew your exactneſs, and care to prevent accidents or miſtakes; and the gentleman or lady cannot do leſs than give you a ſhilling. So, when your maſter receives the like preſent, teach the meſſenger who brings it to do the ſame, and give your maſter hints that may ſtir up his generoſity; for brother-ſervants ſhould aſſiſt one another, ſince it is all for their maſter's honour, which is the chief point to be conſulted by every good ſervant, and of which he is the beſt judge.

When you ſtep but a few doors off to tattle with a wench, or take a running pot of ale, or to ſee a brother-footman going to be hanged, leave the ſtreet-door open, that you may not be forced to knock, and your maſter diſcover you are gone out; for a quarter of an hour's time can do his ſervice no injury.

When you take away the remaining pieces of bread after dinner, put them on foul plates, and preſs them down with other plates over them, ſo as nobody can touch them; and ſo they will be a good perquiſite to the blackguard-boy in ordinary.

When you are forced to clean your maſter's ſhoes with your own hand, uſe the edge of the ſharpeſt caſe-knife, and dry them with the toes an inch from the fire; becauſe wet ſhoes are dangerous;

dangerous; and beſides, by theſe arts you will get them the ſooner for yourſelf.

In ſome families the maſter often ſends to the tavern for a bottle of wine, and you are the meſſenger. I adviſe you therefore, to take the ſmalleſt bottle you can find; but however make the drawer give you a full quart; then you will get a good ſip for yourſelf, and your bottle will be filled. As for a cork to ſtop it, you need be at no trouble, for the thumb will do as well, or a bit of dirty chewed paper.

In all diſputes for chairmen and coachmen for demanding too much, when your maſter ſends you down to chaffer with them, take pity of the poor fellows, and tell your maſter that they will not take a farthing leſs: It is more for your intereſt to get ſhare of a pot of ale, than to ſave a ſhilling for your maſter, to whom it is a trifle.

When you attend your lady in a dark night, if ſhe uſeth her coach, do not walk by the coach-ſide, ſo as to tire and dirt yourſelf, but get up into your proper place behind it; and ſo hold the flambeau ſloping forward over the coach-roof; and when it wants ſnuffing, daſh it againſt the corners.

When you leave your lady at church on Sundays, you have two hours ſafe to ſpend with your companions at the alehouſe, or over a beef-ſtake or a pot of beer at home with the cook and the maids; and indeed poor ſervants have ſo few opportunities to be happy, that they ought not to loſe any.

Never

Never wear ſocks when you wait at meals, on account of your own health, as well as of them who ſit at table; becauſe as moſt ladies like the ſmell of young men's toes, ſo it is a ſovereign remedy againſt the vapours.

Chuſe a ſervice, if you can, where your livery-colours are leaſt tawdry and diſtinguiſhing. Green and yellow immediately betray your office; and ſo do all kinds of lace, except ſilver; which will hardly fall to your ſhare, unleſs with a Duke, or ſome prodigal juſt come to his eſtate. The colours you ought to wiſh for, are blue, or filemot, turned up with red; which, with a borrowed ſword, a borrowed air, your maſter's linen, and a natural and improved confidence, will give you what title you pleaſe, where you are not known.

When you carry diſhes, or other things, out of the room at meals, fill both your hands as full as poſſible: For although you may ſometimes ſpill, and ſometimes let fall; yet you will find at the years end you have made great diſpatch, and ſaved abundance of time.

If your maſter or miſtreſs happens to walk the ſtreets, keep on one ſide, and as much on the level with them as you can; which people obſerving, will either think you do not belong to them, or that you are one of their companions: But if either of them happen to turn back and ſpeak to you, ſo that you are under the neceſſity to take off your hat, uſe but your thumb and one finger, and ſcratch your head with the reſt.

In

In winter time light the dining-room fire but two minutes before dinner is ſerved up, that your maſter may ſee how ſaving you are of his coals.

When you are ordered to ſtir up the fire, clean away the aſhes from betwixt the bars with the fire-bruſh.

When you are ordered to call a coach, although it be midnight, go no farther than the door, for fear of being out of the way when you are wanted; and there ſtand bawling, Coach, Coach, for half an hour.

Although you gentlemen in livery have the misfortune to be treated ſcurvily by all mankind, yet you make a ſhift to keep up your ſpirits, and ſometimes arrive at conſiderable fortunes. I was an intimate friend to one of our brethren, who was footman to a court-lady. She had an honourable employment, was ſiſter to an Earl, and the widow of a man of quality. She obſerved ſomething ſo polite in my friend, the gracefulneſs with which he tript before her chair, and put his hair under his hat, that ſhe made him many advances; and one day taking the air in her coach, with Tom behind it, the coachman miſtook the way, and ſtopped at a privileged chapel; where the couple were married, and Tom came home in the charriot by his lady's ſide: but he unfortunately taught her to drink brandy, of which ſhe died, after having pawned all her plate to purchaſe it; and Tom is now a journeyman-maltſter.

Boucher,

Boucher, the famous gameſter, was another of ur fraternity; and when he was worth 50,000 l. e dunned the Duke of Buckingham for an ar- ear of wages in his ſervice. And I could in- ance many more, particularly another, whoſe n had one of the chief employments at court; nd is ſufficient to give you the following advice; hich is, to be pert and ſaucy to all mankind, pecially to the chaplain, the waiting-woman, id the better ſort of ſervants in a perſon of qua- y's family; and value not now and then a cking or a caning; for your inſolence will at laſt rn to good account; and from wearing a livery, ou may probably ſoon carry a pair of colours.

When you wait behind a chair at meals, keep nſtantly wriggling the back of the chair, that e perſon behind whom you ſtand may know ou are ready to attend him.

When you carry a parcel of china-plates, if hey chance to fall, as it is a frequent misfortune, our excuſe muſt be, that a dog ran a croſs you n the hall; that the chamber-maid accidentally uſhed the door againſt you; that a mop ſtood a- roſs the entry, and tript you up; that your leeve ſtuck againſt the key or button of the lock.

When your maſter and lady are talking toge- her in their bed-chamber, and you have ſome uſpicion that you or your fellow-ſervants are oncerned in what they ſay, liſten at the door or the public-good of all the ſervants, and join ll to take proper meaſures for preventing any nnovations that may hurt the community.

Be not proud in proſperity. You have heard, that fortune turns on a wheel; if you have a good place, you are at the top of the wheel. Remember how often you have been ſtripped, and kicked out of doors, your wages all taken up before hand, and ſpent in tranſlated red-heeled ſhoes, ſecond-hand toupees, and repared lace-ruffles, beſides a ſwinging debt to the ale-wife and the brandy-ſhop. The neighbouring tapſter, who before would beckon you over to a ſavoury bit of ox-cheek in the morning, give it you gratis, and only ſcore you up for the liquor, immediately after you are packed off in diſgrace, carried a petition to your maſter to be paid out of your wages, whereof not a farthing was due, and then purſued you with bailiffs into every blind cellar. Remember how ſoon you grew ſhabby, threadbare, and out-at-heels; and was forced to borrow an old livery coat, to make your appearance while you were looking for a place; and ſneak to every houſe where you have an old acquaintance, to ſteal you a ſcrap to keep life and ſoul together; and, upon the whole, were in the loweſt ſtation of human life, which, as the old ballad ſays, is that of a ſkip-kennel turned out of place: I ſay, remember all this now in your flouriſhing condition. Pay your contributions duly to your late brothers the cadets, who are left to the wide world: Take one of them as your dependant to ſend on your lady's meſſages when you have a mind to go to the alehouſe, ſlip him out privately now and then a ſlice of bread, and a bit of cold meat;

your

ur maſter can afford it: And if he be not yet
t upon the eſtabliſhment for a lodging, let him
in the ſtable, or the coach-houſe, or under the
ck-ſtairs; and recommend him to all the gen-
men who frequent your houſe as an excellent
rvant.

To grow old in the office of a footman, is the
heſt of all indignities; therefore, when you
d years coming on without hopes of a place at
urt, a command in the army, a ſucceſſion to the
wardſhip, an employment in the revenue,
hich two laſt you cannot obtain without read-
g and writing), or running away with your
ſter's niece or daughter; I directly adviſe you
go upon the road, which is the only poſt of
nour left you. There you will meet many
your old comrades, and live a ſhort life, and
merry one, and make a figure at your exit;
herein I will give you ſome inſtructions.

The laſt advice I give you, relates to your be-
viour when you are going to be hanged; which,
ther for robbing your maſter, for houſe-break-
g, or going upon the highway, or in a drunk-
quarrel, by killing the firſt man you meet,
ay very probably be your lot; and is owing to
e of theſe three qualities; either a love of
od fellowſhip, a generoſity of mind, or too
uch vivacity of ſpirits. Your good behaviour
this article will concern your whole commu-
ty. Deny the fact with all ſolemnity of im-
recations. A hundred of your brethren, if they
n be admitted, will attend about the bar, and

be ready upon demand to give you a good character before the court. Let nothing prevail on you to confeſs, but the promiſe of a pardon for diſcovering your comrades. But I ſuppoſe all this to be in vain; for, if you eſcape now, your fate will be the ſame another day. Get a ſpeech to be written by the beſt author of Newgate: Some of your kind winches will provide you with a Holland ſhirt, and white cap, crowned with a crimſon or black ribband. Take leave chearfully of all your friends in Newgate; mount the cart with courage; fall on your knees; lift up your eyes; hold a book in your hands, altho' you cannot read a word; deny the fact at the gallows; kiſs and forgive the hangman; and ſo farewel. You ſhall be buried in pomp at the charge of the fraternity: The ſurgeon ſhall not touch a limb of you; and your fame ſhall continue until a ſucceſſor of equal renown ſucceeds in your place.

CHAP. IV.

Directions to the COACHMAN.

YOU are ſtrictly bound to nothing, but to ſtep into the box, and carry your maſter or lady.

Let your horſes be ſo well trained, that when you attend your lady at a viſit, they will wait until

until you ſlip into a neighbouring alehouſe to take a pot with a friend.

When you are in no humour to drive, tell your maſter, that the horſes have got a cold: That they want ſhoeing; that rain does them hurt, and roughens their coat, and rots the harneſs. This may likewiſe be applied to the groom.

If your maſter dines with a country-friend, drink as much as you can get; becauſe it is allowed that a good coachman never drives ſo well as when he is drunk; and then ſhew your ſkill, by driving to an inch by a precipice; and ſay, you never drive ſo well as when drunk.

If you find any gentlemen fond of one of your horſes, and willing to give a conſideration beſides the price; perſuade your maſter to ſell him, becauſe he is ſo vicious that you cannot undertake to drive with him, and is foundered into the bargain.

Get a blackguard-boy to watch your coach at the church-door on Sundays, that you and your brother-coachmen may be merry together at the alehouſe, while your maſter and lady are at church.

Take care that your wheels be good; and get a new ſet bought as often as you can, whether you are allowed the old as your perquiſite or not. In one caſe it will turn to your honeſt profit; and in the other it will be a juſt puniſhment on your maſter's covetouſneſs; and probably the coachmaker will conſider you too.

CHAP. V.

Directions to the GROOM.

YOU are the ſervant upon whom the care of your maſter's honour in all journeys entirely depends; your breaſt is the ſole repoſitory of it. If he travels the country, and lodgeth at inns, every dram of brandy, every pot of ale extraordinary that you drink, raiſeth his character; and therefore his reputation ought to be dear to you; and I hope you will not ſtint yourſelf in either. The ſmith, the ſadler's journeyman, the cook at the inn, the oſtler, and the boot-catcher, ought all by your means to partake of your maſter's generoſity. Thus his fame will reach from one county to another; and what is a gallon of ale, or a pint of brandy, in his Worſhip's pocket? And although he ſhould be in the number of thoſe who value their credit leſs than their purſe, yet your care of the former ought to be ſo much the greater. His horſe wanted two removes; your horſe wanted nails; his allowance of oats and beans was greater than the journey required; a third part may be retrenched, and turned into ale or brandy; and thus his honour may be preſerved by your diſcretion, and leſs expence to him; or if he travels with no other ſervant, the matter is eaſy made up in the bill between you and the tapſter.

Therefore as ſoon as you alight at the inn, deliver

liver the horſes to the ſtable-boy, and let him gallop them to the next pond: Then call for a pot of ale; for it is very fit that a Chriſtian ſhould drink before a beaſt. Leave your maſter to the care of the ſervants in the inn, and your horſes to thoſe in the ſtable. Thus both he and they are left in propereſt hands. But you are to provide for yourſelf; therefore get your ſupper, drink freely, and go to bed without troubling your maſter, who is in better hands than yours. The oſtler is an honeſt fellow, and loves horſes in his heart; and would not wrong the dumb creatures for the world. Be tender of your maſter, and order the ſervants not to wake him too early. Get your breakfaſt before he is up, that he may not wait for you. Make the oſtler tell him the roads are very good, and the miles ſhort; but adviſe him to ſtay a little longer till the weather clears up, for he is afraid there will be rain, and he will be time enough after dinner.

Let your maſter mount before you, out of good manners. As he is leaving the inn, drop a good word in favour of the oſtler, what care he took of the cattle; and add, that you never ſaw civiler ſervants. Let your maſter ride on before you, and do you ſtay until your landlord has given you a dram; then gallop after him through the town or village with full ſpeed, for fear he ſhould want you, and to ſhew your horſemanſhip.

If you are a piece of a farrier, as every good groom

groom ought to be, get ſack, brandy, or ſtrong beer, to rub your horſes heels every night; and be not ſparing, for (if any be ſpent) what is left, you know how to diſpoſe of it.

Conſider your maſter's health; and, rather than let him take long journeys, ſay the cattle are weak, and fallen in their fleſh with hard riding: Tell him of a very good inn five miles nearer than he intended to go; or leave one of his horſes fore-ſhoes looſe in the morning; or contrive that the ſaddle may pinch the beaſt in his withers; or keep him without corn all night and morning, ſo that he may tire on the road; or wedge a thin plate of iron between the hoof and the ſhoe to make him halt; and all this in perfect tenderneſs to your maſter.

When you are going to be hired, and the gentleman aſks you, whether you are apt to be drunk? own freely that you love a cup of good ale; but that it is your way, drunk or ſober never to neglect your horſes.

When your maſter hath a mind to ride out for the air, or for pleaſure, if any private buſineſs of your own makes it inconvenient for you to attend him; give him to underſtand, that the horſes want bleeding or purging; that his own pad hath got a ſurfeit; or that the ſaddle wants ſtuffing, and his bridle is gone to be mended. This you may honeſtly do, becauſe it will be no injury to the horſes or your maſter; and at the ſame time ſhews the great care you have of the poor dumb creatures.

If

If there be a particular inn in the town whither you are going, and where you are well acquainted with the oſtler or tapſter, and the people of the houſe; find fault with the other inns, and recommend your maſter thither: it may probably be a pot and a dram or two more in your way, and to your maſters honour.

If your maſter ſends you to buy hay, deal with thoſe who will be the moſt liberal to you; for ſervice being no inheritance, you ought not to let ſlip any lawful and cuſtomary perquiſite. If your maſter buys it himſelf, he wrongs you; and to teach him his duty, be ſure to find fault with the hay as long as it laſts; and if the horſes thrive with it, the fault is yours.

Hay and oats, in the management of a ſkilful groom, will make excellent ale, as well as brandy; but this I only hint.

When your maſter dines or lies at a gentleman's houſe in the country, although there be no groom, or he be gone abroad, or that the horſes have been quite neglected, be ſure to employ ſome of the ſevants to hold the horſe when your maſter mounts. This I would have you do, when your maſter only alights to call in for a few minutes: For brother-ſervants muſt always befriend one another; and that alſo concerns your maſter's honour; becauſe he cannot do leſs than give a piece of money to him who holds his horſe.

In long journeys, aſk your maſter leave to give ale to the horſes; carry two quarts full to the ſtable, pour half a pint into the bowl, and if they will

will not drink it, you and the oſtler muſt do the beſt you can; perhaps they may be in a better humour at the next inn, for I would have you never fail to make the experiment.

When you go to air your horſes in the park, or the fields, give them to a horſe-boy, or one of the blackguards, who, being lighter than you, may be truſted to run races with leſs damage to the horſes, and teach them to leap over hedges and ditches, while you are drinking a friendly pot with your brother-grooms: But ſometimes you and they may run races yourſelves, for the honour of your horſes, and of your maſters.

Never ſtint your horſes at home in hay and oats, but fill the rack to the top, and the manger to the brim, for you would take it ill to be ſtinted yourſelf; although perhaps they may not have the ſtomach to eat; conſider they have no tongues to aſk. If the hay be thrown down, there is no loſs: for it will make litter, and ſave ſtraw.

When your maſter is leaving a gentleman's houſe in the country where he hath lain a night; then conſider his honour: Let him know how many ſervants there are of both ſexes, who expect vales; and give them their cue to attend in two lines, as he leaves the houſe; but deſire him not to truſt the money with the butler, for fear he ſhould cheat the reſt: This will force your maſter to be more generous; and then you may take occaſion to tell your maſter, that ſquire ſuch a one, whom you lived with laſt, always gave ſo much a-piece to the common ſervants,

and

and ſo much to the houſekeeper, and the reſt, naming at leaſt double to what he intended to give; but be ſure to tell the ſervants what a good office you did them. This will gain you love, and your maſter honour.

You may venture to be drunk much oftener than the coachman, whatever he pretends to allidge in his own behalf, becauſe you hazard nobody's neck but your own; for the horſe will probably take ſo much care of himſelf, as to come off with only a ſtrain or a ſhoulderſlip.

When you carry your maſter's riding-coat in journey, wrap your own in it, and buckle them p cloſe with a ſtrap; but turn your maſter's inde out, to preſerve the outſide from wet and irt. Thus, when it begins to rain, your maſter's coat will be firſt ready to be given him; and it get more hurt than yours, he can afford it etter; for your livery muſt always ſerve its year's pprenticeſhip.

When you come to your inn with the horſes vet and dirty after hard riding, and are very hot, nake the oſtler immediately plunge them into vater up to their bellies, and allow them to drink s much as they pleaſe; but be ſure to gallop them ull ſpeed a mile at leaſt, to dry their ſkins, and warm the water in their bellies. The oſtler unlerſtands his buſineſs; leave all to his diſcreion, while you get a pot of ale and ſome brandy it the kitchen-fire to comfort your heart.

If your horſe drop a fore-ſhoe, be ſo careful to alight and take it up: then ride with all the ſpeed

you

forbearance from tenants. Renew leaſes, and get by them, and ſell woods. Lend my Lord his own money. Gil Blas ſaid much of this, to whom I refer.

CHAP. VII.

Directions to the PORTER.

IF your maſter be a miniſter of ſtate, let him be at home to none but his pimp, or chief flatterer, or one of his penſionary-writers, or his hired ſpy and informer, or his printer in ordinary, or his city-ſolicitor, or a land-jobber, or his inventor of new funds, or a ſtock-jobber.

CHAP. VIII.

Directions to the CHAMBER-MAID.

THE nature of your employment differs according to the quality, the pride, or the wealth of the lady you ſerve; and this treatiſe is to be applied to all ſorts of families; ſo that I find myſelf under great difficulty to adjuſt the buſineſs for which you are hired. In a family where there is a tolerable eſtate, you differ from the houſe-maid, and in that view I give my directions. Your particular province is your lady's chamber, where you make the bed, and put things in order; and,

if

if you live in the country, you take care of rooms, where ladies lie who come into the houſe; which brings in all the vales that fall to your ſhare. Your uſual lover, as I take it, is the coachman; but if you are under twenty, and tolerably handſome, perhaps a footman may caſt his eyes upon you.

Get your favourite footman to help you in making your lady's bed; and if you ſerve a young couple, the footman and you, as you are turning up the bed-cloaths, will make the prettieſt obſervations in the world, which, whiſpered about, will be very entertaining to the whole family, and get among the neighbourhood.

Do not carry down the neceſſary-veſſels for the fellows to ſee; but empty them out of the window, for your lady's credit. It is highly improper for men-ſervants to know, that fine ladies have occaſion for ſuch utenſils; and do not ſcour the chamber-pot, becauſe the ſmell is wholeſome.

If you happen to break any china with the top of the whiſk on the mantle-tree, or the cabinet, gather up the fragments, put them together as well as you can, and place them behind the reſt; ſo that when your lady comes to diſcover them, you may ſafely ſay they were broke long ago, before you came to the ſervice. This will ſave your lady many an hour's vexation.

It ſometimes happens, that a looking-glaſs is broken by the ſame means; while you are looking another way, as you ſweep the chamber, the

long end of the brush strikes against the glass, and breaks it to shivers. This is the extremest of all misfortunes, and all remedy desperate in appearance, because it is impossible to be concealed. Such a fatal accident once happened in a great family, where I had the honour to be a footman; and I will relate the particulars, to shew the ingenuity of the poor chamber-maid on so sudden and dreadful an emergency, which perhaps may help to sharpen your invention, if your evil stars should ever give you the like occasion. The poor girl had broken a large japan glass of great value with a stroke of her brush: She had not considered long, when, by a prodigious presence of mind, she locked the door, stole into the yard, brought a stone of three pound weight into the chamber, laid it on the hearth just under the looking-glass, then broke a pane in the sash-window that looked into the same yard, so shut the door, and went about her other affairs. Two hours after, the lady goes into the chamber, sees the glass broken, the stone lying under, and a whole pane in the window destroyed; from all which circumstances she concluded, just as the maid could have wished, that some idle straggler in the neighbourhood, or perhaps one of the out-servants, had, through malice, accident, or carelessness, flung in the stone, and done the mischief. Thus far all things went well, and the girl concluded herself out of danger. But it was her ill fortune, that a few hours after in came the parson of the parish; and the lady

lady (naturally) told him the accident, which you may believe had much diſcompoſed her. But the miniſter, who happened to underſtand mathematics, after examining the ſituation of the yard, the window, and the chimney, ſoon convinced the lady, that the ſtone could never reach the looking-glaſs, without taking three turns in its flight from the hand that threw it; and the maid being proved to have ſwept the room the ſame morning, was ſtrictly examined; but conſtantly denied that ſhe was guilty upon her ſalvation, offering to take her oath upon the Bible before his Reverence, that ſhe was as innocent as the child unborn: Yet the poor wench was turned off; which I take to have been hard treatment conſidering her ingenuity. However, this may be a direction to you in the like caſe, to contrive a ſtory that will better hang together. For inſtance, you might ſay, that while you were at work with the mop or bruſh, a flaſh of lightning came ſuddenly in at the window, which almoſt blinded you; that you immediately heard the ringing of broken glaſs on the hearth; that as ſoon as you recovered your eyes, you ſaw the looking-glaſs all broken to pieces: Or you may alledge, that obſerving the glaſs a little covered with duſt, and going very gently to wipe it, you ſuppoſe the moiſture of the air had diſſolved the glue or cement, which made it fall to the ground: Or, as ſoon as the miſchief is done, you may cut the cords that faſtened the glaſs to the wainſcot, and ſo let it fall flat on the ground; run out in a

fright, tell your lady, curſe the upholſterer, and declare how narrowly you eſcaped, that it did not fall upon your head. I offer theſe expedients from a deſire I have to defend the innocent; for innocent you certainly muſt be, if you did not break the glaſs on purpoſe, which I would by no means excuſe, except upon great provocations.

Oil the tongs, poker, and fire-ſhovel, up to the top, not only to keep them from ruſting, but likewiſe to prevent meddling people from waſting your maſter's coals with ſtirring the fire.

When you are in haſte, ſweep the duſt into a corner of the room; but leave your bruſh upon it, that it may not be ſeen, for that would diſgrace you.

Never waſh your hands, or put on a clean apron, till you have made your lady's bed, for fear of rumpling your apron, or fouling your hands again.

When you bar the window-ſhuts of your lady's bed-chamber at night, leave open the ſaſhes, to let in the freſh air, and ſweeten the room againſt morning.

In the time when you leave the windows open for air, leave books or ſomething elſe on the window-ſeat, that they may get air too.

When you ſweep your lady's room, never ſtay to pick up foul ſmocks, handkerchiefs, pinners, pin-cuſhions, tea-ſpoons, ribbands, ſlippers, or whatever lies in your way; but ſweep all into

a corner, and then you may take them up in a lump, and ſave time.

Making beds in hot weather is a very laborious work, and you will be apt to ſweat; therefore, when you find the drops running down from your forehead, wipe them off with a corner of the ſheet, that they may not be ſeen on the bed.

When your lady ſends you to waſh a china-cup, and it happen to fall, bring it up, and ſwear you did but juſt touch it with your hand, when it broke into three halves. And here I muſt inform you, as well as all your fellow-ſervants, that you ought never to be without an excuſe; it doth no harm to your maſter, and it leſſens your fault: As in this inſtance, I do not commend you for breaking the cup; it is certain you did not break it on purpoſe; and the thing is poſſible, that it might break in your hand.

You are ſometimes deſirous to ſee a funeral, a quarrel, a man going to be hanged, a wedding, a bawd carted, or the like. As they paſs by in the ſtreet, you lift up the ſaſh ſuddenly, there by misfortune it ſticks: This was no fault of yours; young women are curious by nature; you have no remedy but to cut the cord, and lay the fault upon the carpenter, unleſs nobody ſaw you, and then you are as innocent as any ſervant in the houſe.

Wear your lady's ſmock when ſhe has thrown it off; it will do you credit, ſave your own linen, and be not a pin the worſe.

When you put a clean pillow-caſe on your lady's

lady's pillow, be ſure to faſten it well with three corking pins, that it may not fall off in the night.

When you ſpread bread and butter for tea, be ſure that all the holes in the loaf be left full of butter, to keep the bread moiſt againſt dinner; and let the mark of your thumb be ſeen only upon one end of every ſlice to ſhew your cleanlineſs.

When you are ordered to open or lock any door, trunk, or cabinet, and miſs the proper key, or cannot diſtinguiſh it in the bunch, try the firſt key that you can thruſt in, and turn it with all your ſtrength, till you open the lock, or break the key; for your lady will reckon you a fool to come back and do nothing.

CHAP. IX.

Directions to the WAITING-MAID.

TWO accidents have happened to leſſen the comforts and profits of your employment; firſt, that execrable cuſtom got among ladies, of trucking their old cloaths for china, or turning them to cover eaſy-chairs, or making them into pach-work for ſcreens, ſtools, cuſhions, and the like. The ſecond is, the invention of ſmall cheſts and trunks, with lock and key, wherein they keep the tea and ſugar; without which it is impoſſible for a waiting-maid to live: For by this means you are forced to buy brown ſugar, and pour

pour water upon the leaves, when they have loſt all their ſpirit and taſte. I cannot contrive any perfect remedy againſt either of theſe two evils. As to the former, I think there ſhould be a general confederacy of all the ſervants in every family, for the public-good, to drive thoſe china-huckſters from the doors. And, as to the latter, there is no other method to relieve yourſelves, but by a falſe key; which is a point both difficult and dangerous to compaſs; but as to the circumſtances of honeſty in procuring one, I am under no doubt, when your miſtreſs gives you ſo juſt a provocation, by refuſing you an ancient and legal perquiſite. The miſtreſs of the tea-ſhop may now and then give you half an ounce, but that will be only a drop in the bucket: therefore I fear you muſt be forced, like the reſt of your ſiſters, to run in truſt, and pay for it out of your wages, as far as they will go; which you can eaſily make up otherwiſe, if your lady be handſome, or her daughters have good fortunes.

If you are in a great family, and my Lady's woman, my Lord may probably like you, although you are not half ſo handſome as his own lady. In this caſe, take care to get as much out of him as you can; and never allow him the ſmalleſt liberty, not the ſqueezing of your hand, unleſs he puts a guinea into it; ſo by degrees make him pay accordingly for every new attempt, doubling upon him in proportion to the conceſſions you allow, and always ſtruggling and threatening to cry out, or tell your lady, although you receive

receive his money. Five guineas for handling your breaſt is a cheap pennyworth, although you ſeem to reſiſt with all your might; but never allow him the laſt favour under a hundred guineas, or a ſettlement of twenty pounds a-year for life.

In ſuch a family, if you are handſome, you will have the choice of three lovers; the chaplain, the ſteward, and my Lord's gentleman. I would firſt adviſe you to chuſe the ſteward; but if you happen to be young with child by my Lord, you muſt take up with the chaplain. I like my Lord's gentleman the leaſt of the three; for he is uſually vain and ſaucy from the time he throws off his livery; and if he miſſeth a pair of colours, or a tide-waiter's place, he hath no remedy but the highway.

I muſt caution you particularly againſt my Lord's eldeſt ſon. If you are dexterous enough, it is odds that you may draw him in to marry you, and make you a lady: If he be a common rake, (and he muſt be one or the other), avoid him like Satan; for he ſtands leſs in awe of a mother than my Lord does of a wife; and after ten thouſand promiſes, you will get nothing from him, but a big belly or a clap, and probably both together.

When your lady is ill, and, after a very bad night, is getting a little nap in the morning, if a footman comes with a meſſage to inquire how ſhe doth, do not let the compliment be loſt, but ſhake her gently until ſhe wakes; then deliver

the

the meſſage, receive her anſwer, and leave her to ſleep.

If you are ſo happy as to wait on a young lady with a great fortune, you muſt be an ill manager if you cannot get five or ſix hundred pounds for diſpoſing of her. Put her often in mind, that ſhe is rich enough to make any man happy; that there is no real happineſs but in love; that ſhe hath liberty to chuſe where-ever ſhe pleaſeth, and not by the directions of parents, who never give allowances for an innocent paſſion; that there are a world of handſome, fine, ſweet young gentlemen in town, who would be glad to die at her feet; that the converſation of two lovers is a heaven upon earth; that love, like death, equals all conditions; that if ſhe ſhould caſt her eyes upon a young fellow below her in birth and eſtate, his marrying her would make him a gentleman: That you ſaw yeſterday on the Mall the prettieſt enſign; and that if you had forty thouſand pounds, it ſhould be at his ſervice. Take care that every body ſhould know what lady you live with; how great a favourite you are; and that ſhe always takes your advice. Go often to St Jame's Park; the fine fellows will ſoon diſcover you, and contrive to ſlip a letter into your ſleeve or your boſom: pull it out in a fury, and throw it on the ground, unleſs you find at leaſt two guineas along with it; but in that caſe, ſeem not to find it, and to think he was only playing the wag with you. When you come home, drop the letter careleſsly in your lady's chamber; ſhe finds

finds it, is angry; proteſt you knew nothing it, only you remember that a gentleman in Park ſtruggled to kiſs you, and you believe it he that put the letter into your ſleeve or pe coat; and indeed he was as pretty a man as ſhe ſaw: That ſhe may burn the letter if pleaſeth. If your lady be wiſe, ſhe will b ſome other paper before you, and read the le when you are gone down. You muſt fol this practice as often as you ſafely can; bu him who pays you beſt with every letter, be handſomeſt man. If a footman preſume bring a letter to the houſe to be delivered to for your lady, although it come from your cuſtomer, throw it at his head; call him impu rogue and villain, and ſhut the door in his f run up to your lady, and, as a proof of you delity, tell her what you have done.

I could enlarge very much upon this ſubj but I truſt to your own diſcretion.

If you ſerve a lady who is a little diſpoſe gallantries you will find it a point of great dence how to manage. Three things are ceſſary. Firſt, how to pleaſe your lady; ſecon how to prevent ſuſpicion in the huſband, o mong the family; and, laſtly, but princip how to make it moſt for your own advant To give you full directions in this importan fair, would require a large volume. All affi tions at home are dangerous both to your and yourſelf; and therefore contrive as muc poſſible to have them in a third place; eſpec

if your lady, as it is a hundred odds, entertains more lovers than one, each of whom is often more jealous than a thouſand huſbands; and very unlucky rencounters may often happen under the beſt management. I need not warn you to employ your good offices chiefly in favour of thoſe whom you find moſt liberal. Yet if your lady ſhould happen to caſt an eye upon a handſome footman, you ſhould be generous enough to bear with her humour; which is no ſingularity, but a very natural appetite. It is ſtill the ſafeſt of all home-intrigues, and was formerly the leaſt ſuſpected, until of late years it hath grown more common. The great danger is, leſt this kind of gentry, dealing too often in bad ware, may happen not to be ſound; and then your lady and you are in a very bad way, although not altogether deſperate.

But to ſay the truth, I confeſs it is a great preſumption in me, to offer you any inſtructions in the conduct of your lady's amours, wherein your whole ſiſterhood is already ſo expert, and deeply learned: although it be much more difficult to compaſs, than that aſſiſtance which my brother-footmen give their maſters on the like occaſion: and therefore I leave this affair to be treated by ſome abler pen.

When you lock up a ſilk mantua or laced head in a trunk or cheſt, leave a piece out, that when you open the trunk again, you may know where to find it.

CHAP. X.

Directions to the HOUSE-MAID.

IF your maſter and lady go into the country for a week or more, never waſh the bed-chamber, or dining-room, until juſt the hour before you expect them to return. Thus the rooms will be perfectly clean to receive them, and you will not be at the trouble to waſh them ſo ſoon again.

I am very much offended at thoſe ladies who are ſo proud and lazy, that they will not be at the pains of ſtepping into the garden to pluck a roſe, but keep an odious implement, ſometimes in the bed-chamber itſelf, or at leaſt in a dark cloſet adjoining, which they make uſe of to eaſe their worſt neceſſities; and you are the uſual carriers away of the pan; which maketh not only the chamber, but even their cloaths offenſive to all who come near. Now, to cure them of this odious practice, let me adviſe you on whom the office lies to convey away this utenſil, that you will do it openly down the great ſtairs, and in the preſence of the footman; and if any body knocks to open the ſtreet-door while you have the veſſel filled in your hands. This, if any thing can, will make your lady take the pains of evacuating her perſon in the proper place, rather than expoſe her filthineſs to all the men-ſervants in the houſe.

Leave

Leave a pail of dirty water with the mop in it, a coal-box, a bottle, a broom, a chamber-pot, and ſuch other unſightly things, either in a blind entry, or upon the darkeſt part of the back-ſtairs, that they may not be ſeen; and if people break their ſhins by trampling on them, it is their own fault.

Never empty the chamber-pots until they are quite full. If that happeneth in the night, empty them into the ſtreet; if in the morning, into the garden: for it would be an endleſs work to go a dozen times from the garret and upper-rooms, down to the backſide. But never waſh them in any other liquor except their own. What cleanly girl would be dabbling in other folks urine? and beſides, the ſmell of ſtale, as I obſerved before, is admirable againſt the vapours; which, a hundred to one, may be your lady's caſe.

Bruſh down the cobwebs with a broom that is wet and dirty; which will make them ſtick the faſter to it, and bring them down more effectually.

When you rid up the parlour-hearth in a morning, throw the laſt night's aſhes into a ſieve; and what falls through, as you carry it down, will ſerve inſtead of ſand for the room and the ſtairs.

When you have ſcoured the braſſes and irons in the parlour-chimney, lay the foul wet clout upon the next chair, that your lady may ſee you have not neglected your work. Obſerve the ſame rule when you clean the braſs-locks; only

with this addition, to leave the marks of you gers on the doors, to ſhew you have not fo

Leave your lady's chamber-pot in her chamber-window all day to air.

Bring up none but large coals to the di room and your lady's chamber: They mak beſt fires; and if you find them too big, it i to break them on the marble-hearth.

When you go to bed, be ſure take care of and therefore blow the candle out with breath, and then thruſt it under your bed. T the ſmell of the ſnuff is very good againſt pours.

Perſuade the footman who got you with c to marry you before you are ſix months g and if your lady aſks you, why you would a fellow who was not worth a groat? let anſwer be, That ſervice is no inheritance.

When your lady's bed is made, put the c ber-pot under it, but in ſuch a manner thruſt the valance along with it, that it ma full in ſight, and ready for your lady whe hath occaſion to uſe it.

Lock up a cat or a dog in ſome room or ſet, ſo as to make ſuch a noiſe all over the h as may frighten away the thieves, if any ſh attempt to break or ſteal in.

When you waſh any of the rooms toward ſtreet, over night, throw the foul water ou the ſtreet-door; but be ſure not to look b you, for fear thoſe, on whom the water li might think you uncivil, and that you did i

pur

purpoſe. If he, who ſuffers, breaks the windows in revenge, and your lady chides you, and gives poſitive orders that you ſhould carry the pail down, and empty it in the ſink, you have an eaſy remedy. When you waſh an upper-room, carry down the pail ſo as to let the water dribble on the ſtairs all the way down to the kitchen; by which not only your load will be lighter, but you will convince your lady, that it is better to throw the water out of the windows, or down the ſtreet-door ſteps. Beſides, this latter practice will be very diverting to you and the family in a froſty night, to ſee a hundred people falling on their noſes or backſides before your door, when the water is frozen.

Poliſh and brighten the marble-hearths and chimney-pieces with a clout dipt in greaſe: nothing maketh them ſhine ſo well; and it is the buſineſs of the ladies to take care of their petticoats.

If your lady be ſo nice that ſhe will have the room ſcoured with freeſtone, be ſure to leave the marks of the freeſtone ſix inches deep round the bottom of the wainſcot, that your lady may ſee your obedience to her orders.

CHAP. XI.

Directions to the DAIRY-MAID.

FATIGUE of making butter: Put ſcalding water in your churn, although in ſummer,

and churn close to the kitchen-fire, and with cream of a week old. Keep cream for your sweetheart.

CHAP. XII.

Directions to the CHILDRENS-MAID.

IF a child be sick, give it whatever it wants to eat or drink, although particularly forbid by the doctor; for what we long for in sickness, will do us good: and throw the physic out of the window; the child will love you the better; but bid it not tell. Do the same for your lady when she longs for any thing in sickness, and engage it will do her good.

If your mistress cometh to the nursery, and offers to whip a child, snatch it out of her hands in a rage, and tell her she is the cruellest mother you ever saw: She will chide, but love you the better. Tell the children stories of spirits, when they offer to cry, &c.

Be sure to wean the children, &c.

CHAP. XIII.

Directions to the NURSE.

IF you happen to let the child fall, and lame it, be sure never to confess it; and if it dies, all is safe.

Contrive

Contrive to be with child as ſoon as you can, while you are giving ſuck, that you may be ready for another ſervice, when the child you nurſe dies, or is weaned.

CHAP. XIV.

Directions to the LAUNDRESS.

IF you ſinge the linen with the iron, rub the place with flour, chalk, or white powder; and if nothing will do, waſh it ſo long till it be either not to be ſeen, or torn to rags.

About tearing linen in waſhing.

When your linen is pinned on the line, or on a hedge, and it rains, whip it off, although you tear it, *&c.* But the place for hanging them, is on young fruit-trees, eſpecially in bloſſom; the linen cannot be torn, and the trees give them a fine ſmell.

CHAP. XV.

Directions to the HOUSE-KEEPER.

YOU muſt always have a favourite footman whom you can depend upon; and order him to be very watchful when the ſecond courſe is taken off, that it be brought ſafely to your office,

fice, that you and the ſteward may have ſ bit together.

CHAP. XVI.

Directions to the TUTORESS, or GOVERI

SAY, the children have ſore eyes; Miſs won't take to her book, &c.

Make the miſſes read French and Engliſ vels, and French romances, and all the com writ in King Charles II. and King Will reign, to ſoften their nature, and make tender-hearted, &c.

(To the preceding directions to ſervants the f ing may be added, as they were both written wi ſame deſign, though in a very different manner. eaſily be perceived, that theſe are to be underſtoo rally, and the others ironically; nor is it impro that the thought of giving them an ironical tur conceived after the general deſign was formed, a ſome part executed. If the literal inſtruction be uſeful, it muſt be confeſſed, that the irony is more taining; and if both had been completed, the pe advantages of each would have been ſo evident th public would have had reaſon to complain, if eit them had been ſuppreſſed).

The duty of SERVANTS at inns.

BE mounted before your maſter. When ſee him mounted, ride out before When he baits at noon, enter the inn-gat

fore him, and call the oſtler to hold your maſter's horſe while he alights. Leave your maſter to the ſervants of the inn; go you with the horſes into the ſtable; chuſe a place fartheſt from the ſtable-door; ſee the ſtanding be dry; ſend immediately for freſh ſtraw; ſee all the old hay out of the rack, and get freſh put in; ſee your horſes girths be looſed and ſtuffed; take not off the bridles till they are cool, nor ſaddles in an hour; ſee their hoofs be well picked; try if the heads of the nails be faſt, and whether they be well clinched; if not, ſend preſently for a ſmith: Always ſtand by while the ſmith is employed. Give the oats the laſt thing. Water your horſes when you are within a mile of the inn. Never keep above forty yards before or behind your maſter, unleſs he commands you. Try the oats by ſmelling and weighing them; ſee you have good meaſure; ſtand by while your horſes are eating their oats. When you enter your evening-inn, let your horſes feet be ſtuffed with cowdung every night.

Obſerve the ſame rules; only be ſure if any thing be wanting for a ſmith, let it be done over night.

Know the time your maſter will ſet out in the morning: Allow him a full hour to get himſelf ready. Contrive both at morn and noon to eat, ſo that your maſter need not ſtay for you. Do not let the drawer carry the bill to your maſter, but examine it firſt carefully and honeſtly, and then bring it yourſelf; and be able to account for

for every article. If the ſervants have not b
civil, tell your maſter before their faces, wh
he is going to give them money.

Duty of the other Servant, where there are t

Ride forty yards behind your maſter, but
mounted before him. Obſerve now and t
whether his horſe's ſhoes be right. When
come to an inn at noon, give your horſe to
oſtler; beſtir yourſelf to get a convenient ro
for your maſter; bring all his things into
room full in his ſight; inquire what is in
houſe; ſee it yourſelf, and tell your maſter h
you like it. Step yourſelf now and then i
the kitchen, to haſten dinner or ſupper; and
ſerve whether they be cleanly. Taſte the
and tell your maſter whether it be good or h
If he want wine, go you with the drawer,
chuſe a bottle well filled and ſtopped: If
wine be in hogſheads, deſire to taſte and ſr
it; if it be ſour, or not clear, or ill-taſted,
your maſter know it, that he may not be at
charge of wine not fit to be drank. See
ſalt be dry and powdered, the bread new
clean, the knives ſharp. At night obſerve
ſame rules; but firſt chuſe him a warm ro
with a lock and key in order, then call imm
diately for the ſheets; ſee them well aired, an
a large fire; feel the blankets, bed, bolſter, pill
whether they be dry, and whether the floor
der the bed be damp. Let the chamber be
wh

hich hath been laſt lain in; inquire about it. the bed itſelf be damp, let it be brought before large fire, and air it on both ſides. That you ay forget nothing in the inn, have a fair liſt of hat you want to take out; and when you put em up, compare them with your liſt.

You are to ſtep now and then into the ſtable,) ſee whether the groom performs his duty.

For packing up your things, have a liſt of li-en, *&c.* In packing, take care that no two hard ings be together, and that they be wrapped up 1 paper or towels. Have a good proviſion of rge coarſe paper, and other waſte paper. Re-ember to put every thing in their proper laces in the portmanteau. Stuff the ſhoes and lippers at the toes with a ſmall lock of hay; old up the cloaths ſo as that they may not be umpled. When your maſter is in his room at ight, put all his things in ſuch a manner as he as them at home. Learn to have ſome ſkill in ookery, that at a pinch you may be able to make our maſter eaſy.

The groom. Carry with you a ſtirrup-leather, n awl, twelve horſe-nails, and a horſe's fore-hoes, pick, and an hammer, for fear of an acci-lent; and ſome ends, and pack-thread, a bottle-crew, knife, and pen-knife, needles, pins, thread, ilk, worſted, &c. ſome plaiſters and ſciſſars.

Item, The ſervants to carry their own things. Have a pocket-book, keep all the bills, date the time and place; and indorſe the numbers.

Inquire in every town, if there be any thing worth

worth ſeeing. Obſerve the country-ſeats, and aſk who they belong to; and enter them, and the counties where they are.

Search under your maſter's bed when he is gone up, leſt a cat, or ſomething elſe, may be under it.

When your maſter's bed is made, and his things ready, lock the chamber-door, and keep the key till he goes to bed; then keep it in your pocket till morn.

Let the ſervants of the inn be ſure to wake you above an hour before your maſter is to go, that he may have an hour to prepare himſelf.

If the oſtler hath been knaviſh or negligent, do not let him hold your maſter's horſe. Obſerve the ſame rule at a gentleman's houſe. If the groom hath not taken care of your horſes, do not let him hold your maſter's.

Inquire at every inn where you ſtay, what is the beſt inn in the next town you are to come to; yet do not rely on that, but likewiſe as you enter into any town to ſtay, aſk the people which is the beſt inn; and go to that which moſt people commend.

See that your maſter's boots be dried and well liquored over night.

OF THE

EDUCATION OF LADIES.

THERE is a ſubject of controverſy which I have frequently met with, in mixt and leſt companies of both ſexes, and ſometimes ıly of men, Whether it be prudent to chuſe a ife, who hath good natural ſenſe, ſome taſte, of it and humour, ſufficiently verſed in her own tural language, able to read and reliſh hiſtory, oks of travels, moral or entertaining diſcourſes, d be a tolerable judge of the beauties in poe- r? This queſtion is generally determined in e negative by the women themſelves, but al- oſt univerſally by the men.

We muſt obſerve, that, in this debate, thoſe ıom we call men and women of faſhion, are ly to be underſtood, not merchants, tradeſmen, others of ſuch occupations, who are not ſup- ſed to have ſhared in a liberal education. I cept likewiſe all miniſters of ſtate, during their wer, lawyers and phyſicians in great practice, rſons in ſuch employments as take up the greater rt of the day, and perhaps ſome other condi- ıns of life which I cannot call to mind. Nei- er muſt I forget to except all gentlemen of the my from the general to the enſign; becauſe oſe qualifications above mentioned in a wife, e wholly out of their element and comprehen-

ſion; together with all mathematicians, and gentlemen lovers of muſic, metaphyſicians, virtuoſi, and great talkers, who have all amuſements enough of their own. All theſe put together will amount to a great number of adverſaries, whom I ſhall have no occaſion to encounter, becauſe I am already of their ſentiments. Thoſe perſons, whom I mean to include, are the bulk of lords, knights, and 'ſquires throughout England, whether they reſide between the town and country, or generally in either. I do alſo include thoſe of the clergy, who have tolerably good preferments in London or any other parts of the kingdom.

The moſt material arguments that I have met with, on the negative ſide of this great queſtion, are what I ſhall now impartially report, in as ſtrong a light as I think they can bear.

It is argued, That the great end of marriage is propagation: That, conſequently, the principal buſineſs of a wife is to breed children, and to take care of them in their infancy: That the wife is to look to her family, watch over the ſervants, ſee that they do their work: That ſhe be abſent from her houſe as little as poſſible: That ſhe is anſwerable for every thing amiſs in the family: That ſhe is to obey all the lawful commands of her huſband; and viſit, or be viſited, by no perſons whom he diſapproves: That her whole buſineſs, if well performed, will take up moſt hours of the day: That the greater ſhe is, and the more ſervants ſhe keeps, her inſpection

muſt

muſt increaſe accordingly. For as a family repreſents a kingdom, ſo the wife, who is her huſband's firſt miniſter, muſt, under him, direct all the officers of ſtate, even to the loweſt; and report their behaviour to her huſband, as the firſt miniſter does to his prince. That ſuch a ſtation requires much time, and thought, and order; and, if well executed, leaves but little time for viſits or diverſions.

That a humour of reading books, excepting thoſe of devotion or houſewifery, is apt to turn a woman's brain. That plays, romances, novels, and love-poems, are only proper to inſtruct them how to carry on an intrigue. That all affectation of knowledge, beyond what is merely domeſtic, renders them vain, conceited, and pretending. That the natural levity of women wants ballaſt; and when ſhe once begins to think ſhe knows more than others of her ſex, ſhe will begin to deſpiſe her huſband, and grow fond of every coxcomb who pretends to any knowledge in books. That ſhe will learn ſcholaſtic words; make herſelf ridiculous by pronouncing them wrong, and applying them abſurdly in all companies. That, in the mean time, her houſehold-affairs, and the care of her children, will be wholly laid aſide; her toilet will be crowded with all the under-wits, where the converſation will paſs in criticiſing on the laſt play or poem that comes out, and ſhe will be careful to remember all the remarks that were made, in order to retail them in the next viſit, eſpecially in com-

pany who know nothing of the matter. That ſhe will have all the impertinence of a pedant, without the knowledge; and for every new acquirement will become ſo much the worſe.

To ſay the truth, that ſhameful and almoſt univerſal neglect of good education among our nobility, gentry, and indeed among all others who are born to good eſtates, will make this eſſay of little uſe to the preſent age: For, conſidering the modern way of training up both ſexes in ignorance, idleneſs, and vice, it is of little conſequence how they are coupled together. And therefore my ſpeculations on this ſubject can be only of uſe to a ſmall number: For, in the preſent ſituation of the world, none but wiſe and good men can fail of miſſing their match, whenever they are diſpoſed to marry; and conſequently there is no reaſon for complaint on either ſide. The forms by which a huſband and wife are to live with regard to each other, and to the world, are ſufficiently known and fixed, in direct contradiction to every precept of morality, religion, or civil inſtitution: It would be therefore an idle attempt to aim at breaking ſo firm an eſtabliſhment.

But, as it ſometimes happens, that an elder brother dies late enough to leave the younger at the univerſity, after he hath made ſome progreſs in learning; if we ſuppoſe him to have a tolerable genius, and a deſire to improve it, he may conſequently learn to value and eſteem wiſdom and knowledge where-ever he finds them, even after

after his father's death, when his title and eſtate come into his own poſſeſſion. Of this kind, I reckon, by a favourable computation, there may poſſibly be found, by a ſtrict ſearch among the nobility and gentry throughout England, about five hundred. Among thoſe of all other callings or trades, who are able to maintain a ſon at the univerſity, about treble that number. The ſons of clergymen bred to learning with any ſucceſs, muſt, by reaſon of their parents poverty, be very inconſiderable, many of them being only admitted ſervitors in colleges, (and conſequently proving good for nothing): I ſhall therefore count them to be not above fourſcore. But, to avoid fractions, I ſhall ſuppoſe there may poſſibly be a round number of two thouſand male human creatures in England (including Wales) who have a tolerable ſhare of reading and good ſenſe. I include in this liſt all perſons of ſuperior abilities, or great genius, or true judgment and taſte, or of profound literature, who, I am confident, we may reckon to be at leaſt five-and-twenty.

I am very glad to have this opportunity of doing an honour to my country, by a computation which I am afraid foreigners may conceive to be partial; when, out of only fifteen thouſand families of lords and eſtated gentlemen, which may probably be their number, I ſuppoſe one in thirty to be tolerably educated, with a ſufficient ſhare of good ſenſe. Perhaps the cenſure may be juſt. And therefore, upon cooler thoughts, to avoid all cavils, I ſhall reduce them to one

thouſand, which, at leaſt, will be a numbe
ficient to fill both Houſes of parliament.

The daughters of great and rich families,
puted after the ſame manner, will hardly an
to above half the number of the male; be
the care of their education is either left en
to their mothers, or they are ſent to boar
ſchools, or put into the hands of Engli
French governeſſes, and generally the worſt
can be gotten for money. So that, after th
duction I was compelled to, from two thou
to one, half the number of well-educated
lity and gentry muſt either continue in a
life, or be forced to couple themſelves with
men for whom they can poſſibly have no eſte
I mean fools, prudes, coquettes, gameſters,
terers, endleſs talkers of nonſenſe, ſple
idlers, intriguers, given to ſcandal and cen

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A

I S C O U R S E

To prove the ANTIQUITY of the

I G L I S H T O N G U E.

ing, from various inſtances, that HEBREW, EEK, *and* LATIN, *were derived from the* GLISH.

URING the reign of parties, for about forty years paſt, it is a melancholy conſideto obſerve how *philology* hath been neglectchich was before the darling employment of greateſt authors, from the reſtoration of ing in Europe. Neither do I remember it ve been cultivated, ſince the Revolution, ıy one perſon with great ſucceſs, except our rious modern ſtar, Doctor Richard Bentley, whom the republic of learning muſt expire, ıthematics did with Sir Iſaac Newton. My tion hath been gradually attempting, from arly youth, to be the holder of a ruſh-light e that great luminary; which, at leaſt, t be of ſome little uſe during thoſe ſhort inls, while he was ſnuffing his candle, or peepvith it under a buſhel.

My

My preſent attempt is to aſſert the antiquity of our Engliſh tongue; which, as I ſhall undertake to prove by invincible arguments, hath varied very little for theſe two thouſand ſix hundred and thirty-four years paſt. And my proofs ſhall be drawn from etymology; wherein I ſhall uſe my readers much fairer than Pezron, Skinner, Vorſtigan, Camden, and many other ſuperficial pretenders, have done. For I will put no force upon the words, nor deſire any more favour than to allow for the uſual accidents of corruption, or the avoiding a *cacophonia*.

I think I can make it manifeſt to all impartial readers, that our language, as we now ſpeak it, was originally the ſame with thoſe of the Jews, the Greeks, and the Romans, however corrupted in ſucceeding times by a mixture of barbariſms. I ſhall only produce at preſent two inſtances, among a thouſand, from the Latin tongue. *Cloaca*, which they interpret a *neceſſary-houſe*, is altogether an Engliſh word, the laſt letter *a* being, by the miſtake of ſome ſcribe, transferred from the beginning to the end of the word. In the primitive orthography it is called *a cloac*, which had the ſame ſignification; and ſtill continues ſo at Edinburgh in Scotland; where a man in *a cloac*, or cloak, of a large circumference and length, carrying a convenient veſſel under it, calls out, as he goes through the ſtreets, *Wha has need of me?* Whatever cuſtomer calls, the veſſel is placed in the corner of the ſtreet, the *cloac*, or a

cloak,

cloak, ſurrounds and covers him, and thus he is eaſed with decency and ſecreſy.

The ſecond inſtance is yet more remarkable. The Latin word *turpis* ſignifieth *naſty*, or *filthy*. Now this word *turpis* is a plain compoſition of two Engliſh words; only, by a ſyncope, the laſt letter of the firſt ſyllable, which is *d*, is taken out of the middle, to prevent the jarring of three conſonants together: And theſe two Engliſh words expreſs the two moſt unſeemly excrements that belong to man.

But although I could produce many other examples, equally convincing, that the Hebrews, the Greeks, and the Romans, originally ſpoke the ſame language which we do at preſent, yet I have choſen to confine myſelf chiefly to the proper names of perſons, becauſe I conceive they will be of greater weight to confirm what I advance; the ground and reaſon of thoſe names being certainly owing to the nature, or ſome diſtinguiſhing action or quality in thoſe perſons, and conſequently expreſſed in the true ancient language of the ſeveral people.

I will begin with the Grecians, among whom the moſt ancient are the great leaders on both ſides in the ſiege of Troy. For it is plain, from Homer, that the Trojans ſpoke Greek as well as the Grecians. Of theſe latter, *Achilles* was the moſt valiant. This hero was of a reſtleſs unquiet nature, never giving himſelf any repoſe either in peace or war; and therefore, as Guy of Warwick was called a *Kill-cow*, and another terrible

rible man a *Kill-devil*, ſo this general was called *A Kill-eaſe*, or deſtroyer of eaſe; and at length, by corruption, *Achilles*.

Hector, on the other ſide, was the braveſt among the Trojans. He had deſtroyed ſo many of the Greeks, by *hacking* and *tearing* them, that his ſoldiers, when they ſaw him fighting, would cry out, "Now the enemy will be *hackt*, now "he will be *tore*." At laſt, by putting both words together, this appellation was given to their leader, under the name of *Hack-tore*; and for the more commodious ſounding, *Hector*.

Diomede, another Grecian captain, had the boldneſs to fight with Venus, and wound her; whereupon the goddeſs, in a rage, ordered her ſon Cupid to make this hero be hated by all women, repeating it often that he ſhould *die a maid*; from whence, by a ſmall change in orthography, he was called *Diomede*. And it is to be obſerved, that the term *maiden-head* is frequently, at this very day, applied to perſons of either ſex.

Ajax was, in fame, the next Grecian general to Achilles. The derivation of his name from *a jakes*, however aſſerted by great authors, is, in my opinion, very unworthy both of them and of the hero himſelf. I have often wondered to ſee ſuch learned men miſtake in ſo clear a point. This hero is known to have been a moſt intemperate liver, as it is uſual with ſoldiers; and, although he was not old, yet, by converſing with camp-ſtrollers, he had got pains in his bones, which he pretended to his friends were only *agaches*;

aches; but they telling the ſtory about the army, as the vulgar always confound right pronunciation, he was afterwards known by no other name than *Ajax.*

The next I ſhall mention is *Andromache,* the famous wife of Hector. Her father was a Scotch gentleman, of a noble family ſtill ſubſiſting in that ancient kingdom. But, being a foreigner in Troy, to which city he led ſome of his countrymen in the defence of Priam, as *Dictys Cretenſis* learnedly obſerves, Hector fell in love with his daughter; and the father's name was *Andrew Mackay.* The young lady was called by the ſame name, only a little ſoftened to the Grecian accent.

Aſtyanax was the ſon of Hector and Andromache. When Troy was taken, this young prince had his head cut off, and his body thrown to ſwine. From this fatal accident he had his name; which hath, by a peculiar good fortune, been preſerved entire, *A ſty, an ax.*

Mars may be mentioned among theſe, becauſe he fought againſt the Greeks. He was called the god of war; and is deſcribed as a ſwearing, ſwaggering companion, and a great giver of rude language. For, when he was angry, he would cry, "Kiſs *my a—ſe,* *My a—ſe* in a band-box, *My a—ſe* all over:" Which he repeated ſo commonly, that he got the appellation of *My a—ſe*; and, by a common abbreviation, *M'ars*; from whence, by leaving out the mark of eliſion, *Mars.* And this is a common practice among

us

as at preſent; as in the words *D'anvers*, *D'avenport*, *D'anby*, which are now written *Danvers*, *Davenport*, *Danby*, and many others.

The next is *Hercules*, otherwiſe called *Alcides*. Both theſe names are Engliſh, with little alteration; and deſcribe the principal qualities of that hero, who was diſtinguiſhed for being a ſlave to his miſtreſſes, and at the ſame time for his great ſtrength and courage. Omphale, his chief miſtreſs, uſed to call her lovers *her cullies*; and becauſe this hero was more and longer ſubject to her than any other, he was in a particular manner called the chief of *her cullies*: which, by an eaſy change, made the word *Hercules*. His other name, *Alcides*, was given him on account of his proweſs: For, in fight, he uſed to ſtrike on *all ſides*, and was allowed on *all ſides* to be the chief hero of his age. For one of which reaſons, he was called *All-ſides*, or *Alcides*; but I am inclined to favour the former opinion.

A certain Grecian youth was a great imitator of Socrates; which that philoſopher obſerving, with much pleaſure, ſaid to his friends, "There "is an *ape o' mine own days*." After which the young man was called *Epaminondas*, and proved to be the moſt virtuous perſon, as well as the greateſt general, of his age.

Ucalegon was a very obliging inn-keeper of Troy. When a gueſt was going to take horſe, the landlord took leave of him with this compliment, "Sir, I ſhall be glad to ſee *you call a-*
"*gain*."

"*gain.*" Strangers, who knew not his right name, caught his laſt words; and thus, by degrees, that appellation prevailed, and he was known by no other name even among his neighbours.

Hydra was a great ſerpent which Hercules ſlew. His uſual outward garment was the *raw hide* of a lion, and this he had on when he attacked the ſerpent; which, therefore, took its name from the ſkin: The modeſty of that hero devolving the honour of his victory upon the lion's ſkin, calling that enormous ſnake the *Hydra* ſerpent.

Leda was the mother of Caſtor and Pollux; whom Jupiter embracing in the ſhape of a ſwan, ſhe *laid a* couple of eggs; and was therefore called *Laid-a*, or *Leda*.

As to Jupiter himſelf, it is well known that the ſtatues and pictures of this heathen god, in the Roman-Catholic countries, reſemble thoſe of St Peter, and are often taken the one for the other. The reaſon is manifeſt: For when the emperors had eſtabliſhed Chriſtianity, the Heathens were afraid of acknowledging their heathen idols of the chief god, and pretended it was only a ſtatue of the *Jew Peter*. And thus the principal heathen god came to be called by the ancient Romans, with very little alteration, *Jupiter*.

The *Hamadryades* are repreſented by miſtaken antiquity as nymphs of the groves. But the true account is this: They were women of Cala-

bria, who dealt in bacon; and, living near the ſea-ſide, uſed to pickle their bacon in ſalt water, and then ſet it up to dry in the ſun. From whence they were properly called *Ham-a-dry-adæ*, and, in proceſs of time, miſs-ſpelt *Hamadryades*.

Neptune, the god of the ſea, had his name from the *tunes* ſung to him by tritons, upon their ſhells, every *neap* or *nep* tide. The word is come down to us almoſt uncorrupted, as well as that of the *tritons*, his ſervants; who, in order to pleaſe their maſter, uſed to *try* all *tones*, till they could hit upon that he liked.

Ariſtotle was a Peripatetic philoſopher, who uſed to inſtruct his ſcholars while he was walking. When the lads were come, he would *ariſe to tell* them what he thought proper; and was therefore called, *Ariſe to tell*. But ſucceeding ages, who underſtood not this etymology, have, by an abſurd change, made it *Ariſtotle*.

Ariſtophanes was a Greek comedian, full of levity, and gave himſelf too much freedom; which made a graver people not ſcruple to ſay, that he had a great deal of *airy ſtuff in his* writings: And theſe words, often repeated, made ſucceeding ages denominate him *Ariſtophanes*. *Vide Roſin. Antiq. l.* iv.

Alexander the Great was very fond of eggs roaſted in hot aſhes. As ſoon as his cooks heard he was come home to dinner or ſupper, they called aloud to their under-officers, *All eggs under the grate:* which, repeated every day at noon and

and evening, made ſtrangers think it was that prince's real name, and therefore gave him no other; and poſterity hath been ever ſince under the ſame deluſion.

Pygmalion was a perſon of very low ſtature, but great valour; which made his townſmen call him *Pygmy lion*: And ſo it ſhould be ſpelt; although the word hath ſuffered leſs by tranſcribers than many others.

Archimedes was a moſt famous mathematician. His ſtudies required much ſilence and quiet: But his wife having ſeveral maids, they were always diſturbing him with their tattle or their buſineſs; which forced him to come out every now and then to the ſtair-head, and cry, "*Hark* "*ye maids*, if you will not be quiet, I ſhall turn "you out of doors." He repeated theſe words, *Hark ye maids*, ſo often, that the unlucky jades, when they found he was at his ſtudy, would ſay, There is *Hark ye maids*, let us ſpeak ſoftly. Thus the name went through the neighbourhood; and at laſt grew ſo general, that we are ignorant of that great man's true name to this day.

Strabo was a famous geographer; and, to improve his knowledge, travelled over ſeveral countries, as the writers of his life inform us; who likewiſe add, that he affected great niceneſs and finery in his cloaths; from whence people took occaſion to call him the *Stray beau*; which future ages have pinned down upon him, very much to his diſhonour.

Peloponneſus, that famous Grecian peninſula,

got its name from a Greek colony in Aſia the Leſs; many of whom going for traffic thither, and finding that the inhabitants had but one well in the town of * * * *, from whence certain porters uſed to carry the water through the city in great pails, ſo heavy that they were often forced to ſet them down for eaſe; the tired porters, after they had let down the pails, and wanted to take them up again, would call for aſſiſtance to thoſe who were neareſt, in theſe words, *Pail up, and eaſe us.* The ſtranger Greeks, hearing theſe words repeated a thouſand times as they paſſed the ſtreet, thought the inhabitants were pronouncing the name of their country, which made the foreign Greeks call it *Peloponneſus*, a manifeſt corruption of *Pail up and eaſe us.*

Having mentioned ſo many Grecians to prove my hypotheſis, I ſhall not tire the reader with producing an equal number of Romans, as I might eaſily do. Some few will be ſufficient.

Ceſar was the greateſt captain of that empire: The word ought to be ſpelt *Seiſer*, becauſe he *ſeiſed* on not only moſt of the known world, but even the liberties of his own country: So that a more proper appellation could not have been given him.

Cicero was a poor ſcholar in the univerſity of Athens, wherewith his enemies in Rome uſed to reproach him; and as he paſſed the ſtreets, would call out, *O Ciſer, Ciſer o!* A word ſtill uſed in Cambridge, and anſwers to a ſervitor in Oxford.

Annibal was ſworn enemy of the Romans, and gained

gained many glorious victories over them. This name appears, at firſt repeating, to be a metaphor drawn from tennis, expreſſing a ſkilful gameſter, who can take *any ball*; and is very juſtly applied to ſo renowned a commander. Navigators are led into a ſtrange miſtake upon this article. We have uſually in our fleet ſome large man of war, called the *Annibal* with great propriety, becauſe it is ſo ſtrong that it may defy *any ball* from a cannon. And ſuch is the deplorable ignorance of our ſeamen, that they miſcall it the *Honey-ball*.

Cartago was the moſt famous trading city in the world; where, in every ſtreet, there was many a *cart a-going*, probably laden with merchants goods. *Vide Alexander ab Alexandro*, and *Suidas* upon the word *Cartago*.

The word *Roman* itſelf is perfectly Engliſh, like other words ending in *man* or *men*, as *hangman*, *drayman*, *huntſman*, and ſeveral others. It was formerly ſpelt *row-man*, which is the ſame with *water-man*. And therefore when we read of *jeſta* (or, as it is corruptly ſpelt, *geſta*) *Romanorum*, it is to be underſtood of the rough manner of *jeſting* uſed by watermen; who, upon the ſides of rivers, would *row man orum*. This I think is clear enough to convince the moſt incredulous.

Miſanthropus was the name of an ill-natured man, which he obtained by a cuſtom of catching a great number of *mice*, then ſhutting them up in a room, and throwing a cat among them. Upon which his fellow-citizens called him *Mice and throw puſs*. The reader obſerves how much the orthography hath been changed, without altering

the ſound: But ſuch depravations we owe to the injury of time, and groſs ignorance of tranſcribers.

Among the antients, fortune-telling by the ſtars was a very beggarly trade. The profeſſors lay upon ſtraw, and their cabins were covered with the ſame materials. Whence every one who followed that myſtery was called *a ſtraw lodger*, or a lodger in ſtraw; but in the new-fangled way of ſpelling *aſtrologer*.

It is remarkable that the very word *dipthong* is wholly Engliſh. In former times ſchool-boys were chaſtiſed with thongs faſtened at the head of a ſtick. It was obſerved that young lads were much puzzled with ſpelling, and pronouncing words where two vowels came together, and were often corrected for their miſtakes in that point. Upon theſe occaſions the maſter would *dip* his *thongs* (as we now do rods) in p—, which made that difficult union of vowels to be called *dipthong*.

Bucephalus, the famous horſe of Alexander, was ſo called becauſe there were many grooms employed about him, which *fellows* were always *buſy* in their office; and, becauſe the horſe had ſo many *buſy fellows* about him, it was natural for thoſe who went to the ſtable to ſay, "Let "us go to the *buſy fellows*;" by which they meant to ſee that prince's horſe. And, in proceſs of time, theſe words were abſurdly applied to the animal itſelf, which was thenceforth ſtyled *Buſy-fellows*, and very improperly *Bucephalus*.

I ſhall now bring a few proofs of the ſame kind, to convince my readers that our Engliſh language was well known to the Jews.

Moſes

Moſes, the great leader of thoſe people out of Egypt, was, in propriety of ſpeech, called *Mow-ſeas*, becauſe he *mowed* the *ſeas* down in the middle, to make a path for the Iſraelites.

Abraham was a perſon of ſtrong bones and ſinews, and a firm walker; which made the people ſay, He was a man (in the Scotch phraſe, which comes neareſt to the old Saxon) of *a bra bam*, that is, of a brave ſtrong ham; from whence he acquired his name.

The man whom the Jews called *Balam*, was a ſhepherd; who, by often crying *Ba* to his *lambs*, was therefore called *Baalamb*, or *Balam*.

Iſaac is nothing elſe but *eyes ake*; becauſe the Talmudiſts report that he had a pain in his eyes. *Vide Ben-gorion* and the *Targum* on *Geneſis*.

Thus I have manifeſtly proved, that the Greeks, the Romans, and the Jews, ſpoke the language we now do in England; which is an honour to our country that I thought proper to ſet in a true light, and yet hath not been done, as I have heard, by any other writer.

And thus I have ventured (perhaps too temerariouſly) to contribute my mite to the learned world; from whoſe candour, if I may hope to receive ſome approbation, it may probably give me encouragement to proceed to ſome other ſpeculations, if poſſible, of greater importance than what I now offer; and which have been the labour of many years, as well as of conſtant watchings, that I might be uſeful to mankind, and particularly to mine own country.

CON-

CONSIDERATIONS

ABOUT

MAINTAINING THE POOR.

WE have been amuſed, for at leaſt thirty years paſt, with numberleſs ſchemes in writing and diſcourſe, both in and out of parliament, for maintaining the poor, and ſetting them to work, eſpecially in this city; moſt of which were idle, indigeſted, or viſionary, and all of them ineffectual, as it hath plainly appeared by the conſequences. Many of thoſe projectors were ſo ſtupid, that they drew a parallel from Holland and England, to be ſettled in Ireland; that is to ſay, from two countries with full freedom and encouragement for trade, to a third where all kind of trade is cramped, and the moſt beneficial parts are entirely taken away. But the perpetual infelicity of falſe and fooliſh reaſoning, as well as proceeding and acting upon it, ſeems to be fatal to this country.

For my own part, who have much converſed with thoſe folks, who call themſelves merchants, I do not remember to have met with a more ignorant and wrong-thinking race of people in the very firſt rudiments of trade; which, however, was not ſo much owing to their want of capacity, as to the crazy conſtitution of this kingdom, where pedlars are better qualified to thrive than

the

the wiſeſt merchants. I could fill a volume with only ſetting down a liſt of the public abſurdities, by which this kingdom hath ſuffered within the compaſs of my own memory, ſuch as could not be believed of any nation, among whom folly was not eſtabliſhed as a law. I cannot forbear inſtancing a few of theſe, becauſe it may be of ſome uſe to thoſe who ſhall have it in their power to be more cautious for the future.

The firſt was the building of the barracks, whereof I have ſeen above one half, and have heard enough of the reſt, to affirm, that the public hath been cheated at leaſt two-thirds of the money raiſed for that uſe by the plain fraud of the undertakers.

Another was the management of the money raiſed for the Palatines; when, inſtead of employing that great ſum in purchaſing lands in ſome remote and cheap part of the kingdom, and there planting thoſe people as a colony, the whole end was utterly defeated.

A third is the inſurance-office againſt fire, by which ſeveral thouſand pounds are yearly remitted to England (a trifle it ſeems we can eaſily ſpare), and will gradually increaſe, until it comes to a good national tax. For the ſociety-marks upon our houſes (under which might properly be written, *The Lord have mercy upon us*) ſpread faſter and farther than the * colony of frogs. I have, for

* This ſimilitude, which is certainly the fineſt that could poſſibly have been uſed upon this occaſion, ſeems to require a ſhort explication. About the beginning of this

for above twenty years paſt, given warning ſeveral thouſand times, to many ſubſtantial people, and to ſuch who are acquainted with lords and 'ſquires, and the like great folks, (to any of whom I have not the honour to be known): I mentioned my daily fears, leſt our watchful friends in England might take this buſineſs out of our hands; and how eaſy it would be to prevent that evil, by erecting a ſociety of perſons who had good eſtates, ſuch, for inſtance, as that noble knot of bankers under the ſtyle of *Swift and Company*. But now we are become tributary to England, not only for materials to light our own fires, but for engines to put them out; to which, if hearth-money be added, (repealed in England as a grievance), we have the honour to pay three taxes for fire.

A fourth was the knavery of thoſe merchants, or linen-manufacturers, or both, when, upon occaſion of the plague at Marſeilles, we had a fair opportunity

this current century, Doctor Gwythers, a phyſician, and fellow of the Univerſity of Dublin, brought over with him a parcel of frogs from England to Ireland, in order to propagate the ſpecies in that kingdom, and threw them into the ditches of the Univerſity-park: but they all periſhed. Whereupon he ſent to England for ſome bottles of the frog-ſpawn, which he threw into thoſe ditches; by which means the ſpecies of frogs was propagated in that kingdom. However, their number was ſo ſmall in the year 1720, that a frog was no-where to be ſeen in Ireland, except in the neighbourhood of the Univerſity-park: But, within ſix or ſeven years after, they ſpread thirty, forty, and fifty miles over the country; and ſo at laſt, by degrees, over the whole nation.

opportunity of getting into our hands the whole linen-trade with Spain; but the commodity was ſo bad, and held at ſo high a rate, that almoſt the whole cargo was returned, and the ſmall remainder ſold below the prime coſt.

So many other particulars of the ſame nature crowd into my thoughts, that I am forced to ſtop; and the rather becauſe they are not very proper for my ſubject, to which I ſhall now return.

Among all the ſchemes for maintaining the poor of the city, and ſetting them to work; the leaſt weight hath been laid upon that ſingle point, which is of greateſt importance; I mean that of keeping foreign beggars from ſwarming hither out of every part of the country: for, until this be brought to paſs effectually, all our wiſe reaſonings and proceedings upon them will be vain and ridiculous.

The prodigious number of beggars throughout this kingdom, in proportion to ſo ſmall a number of people, is owing to many reaſons: To the lazineſs of the natives; the want of work to employ them; the enormous rents paid by cottagers for their miſerable cabbins and potatoe-plots; their early marriages without the leaſt proſpect of eſtabliſhment; the ruin of agriculture, whereby ſuch vaſt numbers are hindered from providing their own bread, and have no money to purchaſe it; the mortal damp upon all kinds of trade; and many other circumſtances too tedious or invidious to mention.

And to the ſame cauſes we owe the perpetual concourſe

concourſe of foreign beggars to this town, the country landlords giving all aſſiſtance, except money and victuals, to drive from their eſtates thoſe miſerable creatures they have undone.

It was a general complaint againſt the poor-houſe, under its former governors, that the number of poor in this city did not leſſen by taking three hundred into the houſe, and all of them recommended under the miniſter and church-warden's hands of the ſeveral pariſhes; and this complaint muſt ſtill continue, although the poor-houſe ſhould be enlarged to maintain three thouſand, or even double that number.

The revenues of the poor-houſe, as it is now eſtabliſhed, amount to about two thouſand pounds a-year; whereof two hundred allowed for officers, and one hundred for repairs, the remaining ſeventeen hundred, at four pounds a-head, will ſupport four hundred and twenty-five perſons. This is a favourable allowance, conſidering that I ſubtract nothing for the diet of thoſe officers, and for wear and tare of furniture; and if every one of theſe collegiates ſhould be ſet to work, it is agreed they will not be able to gain by their labour above one fourth part of their maintenance.

At the ſame time the oratorial part of theſe gentlemen ſeldom vouchſafe to mention fewer than fifteen hundred, or two thouſand people, to be maintained in this hoſpital, without troubling their heads about the fund, *

UPON

UPON GIVING BADGES TO THE POOR*.

THE continual concourſe of beggars, from all parts of the kingdom to this city, haing made it impoſſible for the ſeveral pariſhes to maintain their own poor, according to the ancient laws of the land; ſeveral Lord Mayors did apply themſelves to the Lord Archbiſhop of Dublin, that his Grace would direct his clergy, and the church-wardens of the ſaid city, to appoint badges of braſs, copper, or pewter, to be worn by the poor of the ſeveral pariſhes. The badges to be marked with the initial letters of the name of each church, and numbered 1, 2, 3, &c. and to be well ſewed and faſtened on the right and left ſhoulder of the outward garment of each of the ſaid poor, by which they might be diſtinguiſhed. And that none of the ſaid poor ſhould go out of their own pariſh to beg alms; whereof the beadles were to take care.

His Grace the Lord Archbiſhop did accordlingly give his directions to the clergy; which, however, have proved wholly ineffectual, by the

* See a treatiſe on this ſubject, Vol. IV. p. 124.

fraud, perverſeneſs, or pride of the ſaid poor, ſeveral of them openly proteſting they will never ſubmit to wear the ſaid badges, and of thoſe who received them, almoſt every one kept them in their pockets, or hang them on a ſtring about their necks, or faſten them only with a pin, or wear them under their coats not to be ſeen. By which means the whole deſign is eluded, ſo that a man may walk from one end of the town to the other, without ſeeing one beggar regularly badged, and in ſuch great numbers, that they are a mighty nuiſance to the public, moſt of them being foreigners.

It is therefore propoſed, That his Grace the Lord Archbiſhop would pleaſe to call the clergy of the city together, and renew his directions and exhortations to them, to put this affair of badges effectually in practice, by ſuch methods as his Grace and they ſhall agree upon. And I think it would be highly neceſſary, that ſome paper ſhould be paſted up, in ſeveral proper parts of the city, ſignifying this order, and exhorting all people to give no alms except to thoſe poor who are regularly badged, and only while they are within the precincts of their own pariſhes. And, if ſomething like this were delivered by the miniſters, in the reading-deſk, two or three Lord's days ſucceſſively, it would ſtill be of further uſe to put this matter upon a right foot. And that all who offend againſt this regulation be treated as vagabonds and ſturdy beggars.

Deanry-houſe,
Sept. 26. 1726.

The STORY of the INJURED LADY.

Written by herſelf.

In a Letter to her FRIEND.

With his ANSWER.

SIR,

BEING ruined by the inconſtancy and unkindneſs of a lover, I hope a true and plain relation of my misfortunes may be of uſe and warning to credulous maids, never to put too much truſt in deceitful men.

A gentleman* in the neighbourhood had two miſtreſſes, another and myſelf†; and he pretended honourable love to us both. Our three houſes ſtood pretty near one another. His was parted from mine by a river‡, and from my rival's by an old broken wall§. But before I enter into the particulars of this gentleman's hard uſage of me, I will give a very juſt impartial character of my rival and myſelf.

As to her perſon, ſhe is tall and lean, and very ill-ſhaped; ſhe hath bad features, and a worſe complexion; ſhe hath a ſtinking breath, and twenty ill ſmells about her beſides; which are yet more unſufferable, by her natural ſluttiſhneſs;

* England.
† Scotland and Ireland.
‡ The Iriſh ſea.
§ The Picts wall.

for ſhe is always louſy, and never without the itch. As to her other qualities, ſhe hath no reputation either for virtue, honeſty, truth, or manners: And it is no wonder, conſidering what her education hath been. Scolding and curſing are her common converſation. To ſum up all; ſhe is poor and beggarly, and gets a ſorry maintenance by pilfering where-ever ſhe comes. As for this gentleman, who is now ſo fond of her, ſhe ſtill beareth him an invincible hatred; revileth him to his face, and raileth at him in all companies. Her houſe is frequented by a company of rogues and thieves, and pick-pockets, whom ſhe encourageth to rob his hen-rooſts, ſteal his corn and cattle, and do him all manner of miſchief. She hath been known to come at the head of theſe raſcals, and beat her lover until he was ſore from head to foot, and then force him to pay for the trouble ſhe was at. Once, attended with a crew of raggamuffins, ſhe broke into his houſe, turned all things topſy-turvy, and then ſet it on fire. At the ſame time ſhe told ſo many lies among his ſervants, that it ſet them all by the ears, and his poor ſteward * was knocked on the head; for which, I think, and ſo doth all the country, that ſhe ought to be anſwerable. To conclude her character: She is of a different religion, being a Preſbyterian of the moſt rank and virulent kind, and conſequently having an inveterate hatred to the church; yet I am ſure, I have been always told, that in marriage there ought

* Charles I.

ought to be an union of minds as well as of perſons.

I will now give my own character; and ſhall do it in few words, and with modeſty and truth.

I was reckoned to be as handſome as any in our neighbourhood, until I became pale and thin with grief and ill uſage. I am ſtill fair enough, and have, I think, no very ill feature about me. They that ſee me now, will hardly allow me ever to have had any great ſhare of beauty; for, beſides being ſo much altered, I go always mobbed, and in an undreſs, as well out of neglect, as indeed for want of cloaths to appear in. I might add to all this, that I was born to a good eſtate, although it now turneth to little account, under the oppreſſions I endure, and hath been the true cauſe of all my misfortunes.

Some years ago, this gentleman taking a fancy either to my perſon or fortune, made his addreſſes to me; which, being then young and fooliſh, I too readily admitted. He ſeemed to uſe me with ſo much tenderneſs, and his converſation was ſo very engaging, that all my conſtancy and virtue were too ſoon overcome; and, to dwell no longer upon a theme that cauſeth ſuch bitter reflections, I muſt confeſs with ſhame, that I was undone by the common arts practiſed upon all eaſy credulous virgins, half by force, and half by conſent, after ſolemn vows and proteſtations of marriage. When he had once got poſſeſſion, he ſoon began to play the uſual part of a too fortunate lover, affecting on all occaſions

to ſhew his authority, and to act like a conqueror. Firſt, he found fault with the government of my family, which I grant was none of the beſt, conſiſting of ignorant illiterate creatures; for at that time I knew but little of the world. In compliance to him, therefore, I agreed to fall into his ways and methods of living. I conſented that his ſteward ſhould govern my houſe, and have liberty to employ an under-ſteward *, who ſhould receive his directions. My lover proceeded farther, turning away ſeveral old ſervants and tenants, and ſupplying me with others from his own houſe. Theſe grew ſo domineering and unreaſonable, that there was no quiet, and I heard of nothing but perpetual quarrels; which, although I could not poſſibly help, yet my lover laid all the blame and puniſhment upon me; and, upon every falling out, ſtill turned away more of my people, and ſupplied me in their ſtead with a number of fellows and dependents of his own, whom he had no other way to provide for. Overcome by love, and to avoid noiſe and contention, I yielded to all his uſurpations; and finding it in vain to reſiſt, I thought it my beſt policy to make my court to my new ſervants, and draw them to my intereſts. I fed them from my own table with the beſt I had, put my new tenants on the choice parts of my land, and treated them all ſo kindly, that they began to love me as well as their maſter. In proceſs of time all my old ſervants were gone, and I had not a creature about

* Lord Lieutenant.

ut me, nor above one or two tenants, but
iat were of his chuſing; yet I had the good
:k, by gentle uſage, to bring over the greateſt
rt of them to my ſide. When my lover ob-
ved this, he began to alter his language; and
thoſe who inquired about me, he would an-
er, that I was an old dependent upon his fa-
ly, whom he had placed on ſome concerns of
; own; and he began to uſe me accordingly,
gle&ting by degrees all common civility in his
haviour. I ſhall never forget the ſpeech he
ıde me one morning, which he delivered with
the gravity in the world. He put me in
nd of the vaſt obligations I lay under to him,
ſending me ſo many of his people for my own
od, and to teach me manners: That it had
ſt him ten times more than I was worth to
iintain me: That it had been much better for
n if I had been damned, or burnt, or ſunk to
e bottom of the ſea: That it was but reaſon-
le I ſhould ſtrain myſelf as far as I was able,
reimburſe him ſome of his charges: That
)m henceforward he expe&ted his word ſhould
a law to me in all things: That I muſt main-
n a pariſh-watch againſt thieves and robbers,
d give ſalaries to an overſeer, a conſtable, and
hers, all of his own chuſing, whom he would
ıd from time to time to be ſpies upon me:
ıat, to enable me the better in ſupporting theſe
pences, my tenants ſhall be obliged to carry
their goods croſs the river, to his own town-
arket, and pay toll on both ſides, and then
ſell

ſell them at half value. But becauſe we
a naſty ſort of people, and that he could not
dure to touch any thing we had a hand in,
likewiſe, becauſe he wanted work to emplo
own folks, therefore we muſt ſend all our g
to his market juſt in their naturals; the
immediately from the cow, without makin
into cheeſe and butter; the corn in the
the graſs as it is mowed; the wool as it con
from the ſheep's back; and bring the fruit u
the branch; that he might not be obliged to
it after our filthy hands: That if a tenant c
but a piece of bread and cheeſe to eat by
way, or an inch of worſted to mend his ſt
ings, he ſhould forfeit his whole parcel:
becauſe a company of rogues uſually plied on
river between us, who often robbed my ten
of their goods and boats, he ordered a wa
man of his to guard them, whoſe manner
to be out of the way until the poor wret
were plundered; then to overtake the thie
and ſeize all as lawful prize to his maſter
himſelf. It would be endleſs to repeat a h
dred other hardſhips he hath put upon me;
it is a general rule, that whenever he imag
the ſmalleſt advantage will redound to on
his footboys, by any new oppreſſion of me
my whole family and eſtate, he never diſput
it a moment. All this hath rendered me ſo v
inſignificant and contemptible at home, t
ſome ſervants, to whom I pay the greateſt wa
and many tenants, who have the moſt benefi

leal

leaſes, are gone over to live with him; yet I am bound to continue their wages, and pay their rents: By which means one third part of my whole income is ſpent on his eſtate, and above another third by his tolls and markets; and my poor tenants are ſo ſunk and impoveriſhed, that inſtead of maintaining me ſuitably to my quality, they can hardly find me cloaths to keep me warm, or provide the common neceſſaries of life for themſelves.

Matters being in this poſture between me and my lover, I received intelligence that he had been for ſome time making very preſſing overtures of marriage to my rival, until there happened ſome miſunderſtandings between them. She gave him ill words, and threatened to break off all commerce with him. He, on the other ſide, having either acquired courage by his triumphs over me, or ſuppoſing her as tame a fool as I, thought at firſt to carry it with a high hand; but hearing at the ſame time that ſhe had thoughts of making ſome private propoſals to join with me againſt him, and doubting, with very good reaſon, that I would readily accept them, he ſeemed very much diſconcerted. This I thought was a proper occaſion to ſhew ſome great example of generoſity and love; and ſo, without further conſideration, I ſent him word, that hearing there was like to be a quarrel between him and my rival, notwithſtanding all that had paſſed, and without binding him to any conditions in my own favour, I would ſtand by

him,

ding-cloaths are bought, and nothing r
but to perform the ceremony, which
for ſome days, becauſe they deſign it to b
wedding. And to reward my love, c
and generoſity, he hath beſtowed on n
fice of being ſempſtreſs to his grooms
men, which I am forced to accept
Yet, in the midſt of this my ſituation,
but have ſome pity for this deluded ma
himſelf away on an infamous creatu
whatever ſhe pretendeth, I can prove,
this very minute rather be a whore to
great man, that ſhall be nameleſs, if
have her will. For my part, I think
doth all the country too, that the man
ſed; at leaſt none of us are able to
what he can poſſibly ſee in her, unleſ
bewitched him, or given him ſome po

I am ſure I never ſought this allia
you can bear me witneſs, that I might

thought; all I now deſire is, only to enjoy a little quiet, to be free from the perſecutions of this unreaſonable man, and that he will let me manage my own little fortune to the beſt advantage; for which I will undertake to pay him a conſiderable penſion every year, much more conſiderable than what he now gets by his oppreſſions; for he muſt needs find himſelf a loſer at laſt, when he hath drained me and my tenants ſo dry, that we ſhall not have a penny for him or ourſelves. There is one impoſition of his I had almoſt forgot, which I think unſufferable, and will appeal to you, or any reaſonable perſon, whether it be ſo or not. I told you before, that, by an old compact, we agreed to have the ſame ſteward; at which time I conſented likewiſe to regulate my family and eſtate by the ſame method with him, which he then ſhewed me written down in form, and I approved of. Now, the turn he thinks fit to give this compact of ours is very extraordinary; for he pretends, that whatever orders he ſhall think fit to preſcribe for the future in his family, he may, if he will, compel mine to obſerve them, without aſking my advice, or hearing my reaſons. So that I muſt not make a leaſe without his conſent, or give any directions for the well-governing of my family, but what he countermands whenever he pleaſeth. This leaveth me at ſuch confuſion and uncertainty, that my ſervants know not when to obey me, and my tenants, although many of them be very well inclined, ſeem quite at a loſs.

But

But I am too tedious upon this melancholy ſubject, which, however, I hope you will forgive, ſince the happineſs of my whole life dependeth upon it. I deſire you will think a while, and give your beſt advice what meaſures I ſhall take with prudence, juſtice, courage, and honour, to protect my liberty and fortune againſt the hardſhips and ſeverities I lie under from that unkind, inconſtant man.

The ANSWER to the INJURED LADY.

MADAM,

I HAVE received your Ladyſhip's letter, and carefully conſidered every part of it; and ſhall give you my opinion how you ought to proceed for your own ſecurity. But, firſt, I muſt beg leave to tell your Ladyſhip, that you were guilty of an unpardonable weakneſs t'other day, in making that offer to your lover, of ſtanding by him in any quarrel he might have with your rival. You know very well, that ſhe began to apprehend he had deſigns of uſing her as he had done you; and common prudence might have directed you, rather to have entered into ſome meaſures with her for joining againſt him, until he might at leaſt be brought to ſome reaſonable terms: But your invincible hatred to that lady hath carried your reſentments ſo high, as to be the cauſe of your ruin. Yet if you pleaſe to conſider, this averſion of your's began a good while before

before ſhe became your rival, and was taken up by you and your family in a ſort of compliment to your lover, who formerly had a great abhorrence for her. It is true, ſince that time you have ſuffered very much by her incroachments upon your eſtate, but ſhe never pretended to govern or direct you: And now you have drawn a new enemy upon yourſelf; for I think you may count upon all the ill offices ſhe can poſſibly do you by her credit with her huſband; whereas, if inſtead of openly declaring againſt her, without any provocation, you had but ſat a while, and ſaid nothing, that gentleman would have leſſened his ſeverity to you out of perfect fear. This weakneſs of your's you call generoſity; but I doubt there was more in the matter. In ſhort, Madam, I have good reaſons to think you were betrayed to it by the pernicious counſels of ſome about you: For, to my certain knowledge, ſeveral of your tenants and ſervants, to whom you have been very kind, are as arrant raſcals as any in the country. I cannot but obſerve what a mighty difference there is in one particular between your Ladyſhip and your rival. Having yielded up your perſon, you thought nothing elſe worth defending; and therefore you will not now inſiſt upon thoſe very conditions for which you yielded at firſt. But your Ladyſhip cannot be ignorant, that, ſome years ſince, your rival did the ſame thing, and upon no conditions at all; nay, this gentleman kept her as a miſs, and yet made her pay for her very diet and lodging. But it

being at a time when he had no ſteward, and his family out of order, ſhe ſtole away, and hath now got the trick very well known among the women of the town, to grant a man the favour over night, and the next day have the impudence to deny it to his face. But it is too late to reproach you with any former overſights, which cannot now be rectified. I know the matters of fact, as you relate them, are true and fairly repreſented. My advice therefore is this: Get your tenants together as ſoon as you conveniently can, and make them agree to the following reſolutions.

Firſt, That your family and tenants have no dependence upon the ſaid gentleman, further than by the old agreement, which obligeth you to have the ſame ſteward, and to regulate your houſehold by ſuch methods as you ſhall both agree to.

Secondly, That you will not carry your goods to the market of his town, unleſs you pleaſe, nor be hindered from carrying them any where elſe.

Thirdly, That the ſervants you pay wages to, ſhall live at home, or forfeit their places.

Fourthly, That whatever leaſe you make to a tenant, it ſhall not be in his power to break it.

If he will agree to theſe articles, I adviſe you to contribute as largely as you can to all charges of pariſh and county.

I can aſſure you, ſeveral of that gentleman's ableſt tenants and ſervants are againſt his ſevere uſage of you, and would be glad of an occaſion

to

)nvince the reſt of their error, if you will not
ranting to yourſelf.
the gentleman refuſes theſe juſt and reaſon-
offers, pray let me know it, and perhaps I
think of ſomething elſe that will be more
tual.

I am,
MADAM,
Your Ladyſhip's, &c.

Conſultation of four Phyſicians upon a Lord that was dying.

Doctor. IS his honor ſic? Præ lætus felis puls. It do es beat veris loto de.
cond Doctor. No notis as qui caſſir veel fel tu i it. Inde edit is as faſtas an alarum, ora bellat nite.
hird Doctor. It is veri hi.
ourth Doctor. Noto contra dictu in mi juge ti tis veri loto de. It is as orto maladi ſum t. Here e ver id octo reti reſto a par lori iel an coli poſt ure.—
irſt Doctor. It is a me gri mas I opi ne.
cond Doctor. No docto rite quit fora quin fi is a plane ſim tomo fit. Sorites Para celſus: re adit.
irſt Doctor. Nono doctor I ne ver quo te acaſu do.
cond Doctor. Sum arſo: mi autoris no ne.
hird Doctor. No quare lingat præ ſenti des

ire. His honor is ſic offa colli caſure as i ſit here.

Fourth Doctor. It is æther an atro phi ora colli caſu ſed. Ire membri re ad it in doctor me ades eſſe, here itis.

Third Doctor. I ne ver re ad apage init, no re ver in tendit.

Second Doctor. Fer ne lis offa qui te deferent notio nas i here.

Firſt Doctor. Notis ab ludi fluxit is veri plene.

Second Doctor. I fitis a fluxit me re qui re ac lis ter.

Third Doctor. I a ver his cafis venere a laſſi diſco ver edit in as hanc cor; an da poli pus in his no ſe. An di fit be as i cetis, ago no rea me en ſue.

Firſt Doctor. It is ad ange rus caſas ani.

Fourth Doctor. I mus tellure alitis ago uti humor in his belli. Hi ſto macto is empti.

Firſt Doctor. It me bea pluri ſi; avo metis veri pro per fora manat his age.

Second Doctor. Ure par donat preſenti des ire; his dis eas is a cataride clare it.

Third Doctor. Atlas tume findit as tone in his quid ni es.

Fourth Doctor. It is alea pro ſi fora uti ſe. Præ hos his a poti cari? can tu tellus. Ab lis ter me bene ceſſa riſum decens. It is as urem edi in manicas es.

Third Doctor. I findit iſto late tot hinc offa rem edi; fori here his honor is de ad.

Second Doctor. His time is cum.

Firſt

Firſt Doctor. Is it trudo ut hinc?

Fourth Doctor. It is veri certa in. His par is belli ſto lingo ut foris de partu re.

Third Doctor. Næ, i fis eccelens is de ad lætus en dum apri eſto præ foris ſole. His honor has bina cato liquor a de iſti here.

Firſt Doctor. A lor dis ſum times as tingi as an uſu reris.

Second Doctor. A pi ſtolis alligo time a verbi mi at en dans fora forte nite.

Third Doctor. O mei ne vera tendo na nil ordinis ſic nes ani more.

Fourth Doctor. A pi ſtolis ne a quin in a nil ordo fis qua liti; ſum pes fore times more. It iſtos mala fito a doctor o fis hic.

Second Doctor. Lætus paco fiftis time.

Firſt Doctor. Abigo ditis hi time inde editis forus alto fallas campe ringo ſas faſtas arato ut oſſa da iri; fori fera bea tinge veri minute; bimi ſolido. His lac quis, an das turdis auſſi ſto ut valet is rea di forus.

Second Doctor. Ali feris ab aſt in a do, fori here ano is at adis ſtans.

ADVERTISEMENT.

For the honour of the KINGDOM of IRELAND.

THIS is to inform the public, that a gentleman of long ſtudy, obſervation, and experience, hath employed himſelf for ſeveral years in making collections of facts, relating to the

conduct of *divines, physicians, lawyers, soldiers, merchants, traders,* and *esquires;* containing an historical account of the most remarkable *corruptions, frauds, oppressions, knaveries,* and *perjuries;* wherein the names of all the persons concerned shall be inserted at full length, with some account of their families and stations.

But whereas the said gentleman cannot complete his history without some assistance from the public, he humbly desires, that all persons who have any memoirs, or accounts, relating to *themselves,* their *families,* their *friends,* or *acquaintance,* which are well attested, and fit to enrich the work, will please to send them to the printer of this advertisement: And if any of the said persons, who are disposed to send materials, happen to live in the country, it is desired their letters may be either franked, or the post paid.

This collection is to commence with the year 1700, and be continued to the present year 1738. The work is to be intitled, *The author's critical history of his own times.*

It is intended to be printed by subscription, in a large octavo; each volume to contain five hundred facts, and to be sold for a British crown. The author proposeth that the whole work (which will take in the period of thirty-eight years) shall be contained in eighteen volumes.

Whoever shall send the author any accounts of persons who have performed any acts of *justice, charity, public spirit, gratitude, fidelity,* or the like, attested by indubitable witnesses within

in the ſame period; the ſaid facts ſhall be printed, by way of appendix, at the end of each volume, and no addition to the price of the work demanded. But leſt ſuch perſons may apprehend, that the relating of theſe facts may be injurious to their reputations, their names ſhall not be ſet down without particular direction.

N. B. There will be a ſmall number printed on royal paper for the curious, at only two Britiſh crowns. There will alſo be the *effigies* of the moſt eminent perſons mentioned in this work, prefixed to each volume, curiouſly engraved by Mr Hogarth.

Subſcriptions are taken in by the printer hereof, and by the bookſellers of London and Dublin.

A Character of P——TE M——H.

M—— has the reputation of moſt profound and univerſal learning: This is the general opinion, neither can it be eaſily diſproved. An old ruſty iron-cheſt in a banker's ſhop, ſtrongly locked, and wonderful heavy, is full of gold: This is the general opinion, neither can it be diſproved, provided the key be loſt, and what is in it be wedged ſo cloſe that it will not by any motion diſcover the metal by the chinking. Doing good is his pleaſure; and as no man conſults another in his pleaſures, neither does he in this;

this; by his aukwardneſs and unadviſedneſs diſappointing his own good deſigns. His high ſtation hath placed him in the way of great employments; which, without the leaſt poliſhing his native ruſticity, have given him a tincture of pride and ambition. But theſe vices would have paſſed concealed under his natural ſimplicity, if he had not endeavoured to hide them by art. His diſpoſition to ſtudy is the very ſame with that of an uſurer to hoard up money, or of a vitious young fellow to a wench; nothing but avarice and evil concupiſcence, to which his conſtitution has fortunately given a more innocent turn. He is ſordid and ſuſpicious in his domeſtics, without love or hatred; which is but reaſonable, ſince he has neither friend nor enemy; without joy or grief; in ſhort, without all paſſions but fear, to which of all others he hath leaſt temptation, having nothing to get or to loſe; no poſterity, relation, or friend, to be ſolicitous about; and placed by his ſtation above the reach of fortune or envy. He hath found out the ſecret of preferring men without deſerving their thanks; and where he diſpenſes his favours to perſons of merit, they are leſs obliged to him than to fortune. He is the firſt of human race that, with great advantages of learning, piety, and ſtation, ever eſcaped being a great man. That which reliſhes beſt with him, is mixed liquor and mixed company, and he is ſeldom unprovided with very bad of both. He is ſo wiſe to value his own health more than other mens noſes; ſo that the

moſt

moſt honourable place at his table is much the worſt, eſpecially in ſummer. It has been affirmed, that originally he was not altogether devoid of wit, till it was extruded from his head to make room for other mens thoughts. He will admit a governor, provided it be one who is very officious and diligent, outwardly pious, and one that knows how to manage and make the moſt of his fear. No man will be either glad or ſorry at his death, except his ſucceſſor.

MEMOIRS

RELATING TO

That Change which happened in the QUEEN'S MINISTRY in the Year 1710.

Written in OCTOBER 1714.

HAVING continued, for near the ſpace of four years, in a good degree of confidence with the miniſtry then in being, although not with ſo much power as was believed, or at leaſt given out, by my friends as well as by my enemies, eſpecially the latter, in both Houſes of parliament: And this having happened during a very buſy period of negotiations abroad, and management or intrigue at home, I thought it might probably, ſome years hence, when the preſent ſcene ſhall have given place to many new ones that will ariſe, be an entertainment to thoſe who will have any perſonal regard for me or my memory, to ſet down ſome particularities which fell under my knowledge and obſervation, while I was ſuppoſed, whether truly or no, to have part in the ſecret of affairs.

One circumſtance I am a little ſorry for, that

I was too negligent (againſt what I had always reſolved, and blamed others for not doing) in taking hints or journals of every thing material as it paſſed, whereof I omitted many that I cannot now recollect, although I was convinced, by a thouſand inſtances, of the weakneſs of my memory. But, to ſay the truth, the nearer knowledge any man has in the affairs at court, the leſs he thinks them of conſequence, or worth regarding. And thoſe kind of paſſages, which I have with curioſity found or ſearched for in Memoirs, I wholly neglected when they were freely communicated to me from the firſt hand, or were ſuch wherein I acted myſelf. This I take to be one, among other reaſons, why great miniſters ſeldom give themſelves the trouble of recording the important parts of that adminiſtration, where they themſelves are at the head. They have extinguiſhed all that vanity which uſually poſſeſſes men during their firſt acquaintance at courts; and, like the maſters of a puppet-ſhow, they deſpiſe thoſe motions which fill common ſpectators with wonder and delight.

However, upon frequently recollecting the courſe of affairs during the time I was either truſted or employed, I am deceived, if in hiſtory there can be found any period more full of paſſages, which the curious of another age would be glad to know the ſecret ſprings of; or from whence more uſeful inſtructions may be gathered for directing the conduct of thoſe who

ſhall

ſhall hereafter have the good or ill fortune to be engaged in buſineſs of the ſtate.

It may probably enough happen, that thoſe who ſhall at any time hereafter peruſe theſe papers, may think it not ſuitable to the nature of them, that, upon occaſion, I ſometimes make mention of myſelf; who, during theſe tranſactions, and ever ſince, was a perſon without titles or public employment. But ſince the chief leaders of the faction, then out of power, were pleaſed, in both Houſes of parliament, to take every opportunity of ſhewing their malice, by mentioning me (and often by name) as one who was in the ſecret of all affairs, and without whoſe advice or privity nothing was done, or employment diſpoſed of, it will not, perhaps, be improper to take notice of ſome paſſages, wherein the public and myſelf were jointly concerned: not to mention, that the chief cauſe of giving myſelf this trouble, is to ſatisfy my particular friends; and, at worſt, if, after the fate of manuſcripts, theſe papers ſhall, by accident or indiſcretion, fall into the public view, they will be no more liable to cenſure than other memoirs, publiſhed for many years paſt, in Engliſh, French, and Italian. The period of time I deſign to treat on, will commence with September 1710, from which time, till within two months of the Queen's death, I was never abſent from court, except about ſix weeks in Ireland.

But, becauſe the great change of employments in her Majeſty's family, as well as in the kingdom,

dom, was begun ſome months before, and had been thought on from the time of Dr Sacheverel's trial, while I was abſent, and lived retired in Ireland; I ſhall endeavour to recollect, as well as I am able, ſome particulars I learned from the Earl of Oxford, the Lord Viſcount Bolingbroke, the Lady Maſham, and Dr Atterbury, who were beſt able to inform me.

I have often with great earneſtneſs preſſed the Earl of Oxford, then Lord Treaſurer, and my Lady Maſham, who were the ſole perſons which brought about that great change, to give me a particular account of every circumſtance and paſſage during that whole tranſaction. Nor did this requeſt proceed from curioſity, or the ambition of knowing and publiſhing important ſecrets; but from a ſincere honeſt deſign of juſtifying the Queen, in the meaſures ſhe then took, and after purſued againſt a load of ſcandal which certainly would be thrown on her memory, with ſome appearance of truth. It was eaſy to foreſee, even at that diſtance, that the Queen could not live many years; and it was ſufficiently known what party was moſt in the good graces of the ſucceſſor, and conſequently what turns would be given by hiſtorians to her Majeſty's proceedings, under a reign where direct contrary meaſures would probably be taken. For inſtance, what would be more eaſy to a malicious pen than to charge the Queen with inconſtancy, weakneſs, and ingratitude, in removing and diſgracing the Duke of Marlborough, who had ſo many years

commanded her armies with victory and ſucceſs; in diſplacing ſo many great officers of her court and kingdom, by whoſe counſels ſhe had in all appearance ſo proſperouſly governed; in extending the marks of her ſeverity and diſpleaſure towards the wife and daughters, as well as relations and allies, of that perſon ſhe had ſo long employed and ſo highly truſted; and all this by the private intrigues of a woman of her bed-chamber, in concert with an artful man, who might be ſuppoſed to have acted that bold part only from a motive of revenge upon the loſs of his employments, or of ambition to come again into power?

Theſe were ſome of the arguments I often made uſe of with great freedom, both to the Earl of Oxford and my Lady Maſham, to incite them to furniſh me with materials for a fair account of that great tranſaction, to which they always ſeemed as well diſpoſed as myſelf. My Lady Maſham did likewiſe aſſure me, that ſhe had frequently informed the Queen of my requeſt, which her Majeſty thought very reaſonable, and did appear upon all occaſions as deſirous of preſerving reputation with poſterity, as might juſtly become a great prince to be.

But that incurable diſeaſe, either of negligence or procraſtination, which influenced every action both of the Queen and the Earl of Oxford, did in ſome ſort infect every one who had credit or buſineſs in court: For after ſoliciting near four years, to obtain a point of ſo great importance to the Queen and her ſervants, from

whence

whence I could propoſe nothing but trouble, malice, and envy to myſelf, it was perpetually put off.

The ſcheme I offered was to write her Majeſty's reign; and that this work might not look officious or affected, I was ready to accept the hiſtoriographer's place, although of inconſiderable value, and of which I might be ſure to be deprived upon the Queen's death.

This negligence in the Queen, the Earl of Oxford, and my Lady Maſham, is the cauſe that I can give but an imperfect account of the firſt ſprings of that great change at court, after the trial of Dr Sacheverel, my memory not ſerving me to retain all the facts related to me; but what I remember I ſhall here ſet down.

There was not, perhaps, in all England, a perſon who underſtood more artificially to diſguiſe her paſſions than the late Queen. Upon her firſt coming to the throne, the Dutcheſs of Marlborough had loſt all favour with her, as her Majeſty hath often acknowledged to thoſe who have told it me. That lady had long preſerved an aſcendant over her miſtreſs, while ſhe was princeſs, which her Majeſty, when ſhe came to the crown, had neither patience to bear, nor ſpirit to ſubdue. This princeſs was ſo exact an obſerver of forms, that ſhe ſeemed to have made it her ſtudy, and would often deſcend ſo low, as to obſerve, in her domeſtics of either ſex, who came in her preſence, whether a ruffle, a periwig, or the lining of a coat, were unſuitable

at certain times. The Dutcheſs, on the other ſide, who had been uſed to great familiarities, could not take it into her head, that any change of ſtation ſhould put her upon changing her behaviour, the continuance of which was the more offenſive to her Majeſty, whoſe other ſervants, of the greateſt quality, did then treat her with the utmoſt reſpect.

The Earl of Godolphin held in favour about three years longer, and then declined, although he kept his office till the general change. I have heard ſeveral reaſons given for her Majeſty's early diſguſt againſt that Lord. The Dutcheſs, who had long been his friend, often prevailed on him to ſolicit the Queen upon things very unacceptable to her, which her Majeſty liked the worſe, as knowing from whence they originally came; and his Lordſhip, although he endeavoured to be as reſpectful as his nature would permit him, was, upon all occaſions, much too arbitrary and obtruding.

To the Duke of Marlborough ſhe was wholly indifferent, (as her nature in general prompted her to be), until his reſtleſs, impatient behaviour had turned her againſt him.

The Queen had not a ſtock of amity to ſerve above one object at a time; and further than a bare good or ill opinion, which ſhe ſoon contracted and changed, and very often upon light grounds, ſhe could hardly be ſaid either to love or to hate any body. She grew ſo jealous upon the change of her ſervants, that often, out of fear

fear of being impoſed upon by an over-caution, ſhe would impoſe upon herſelf; ſhe took a delight in refuſing thoſe who were thought to have greateſt power with her, even in the moſt reaſonable things, and ſuch as were neceſſary for her ſervice, nor would let them be done till ſhe fell into the humour of it herſelf.

Upon the grounds I have already related, her Majeſty had gradually conceived a moſt rooted averſion for the Duke and Dutcheſs of Marlborough, and the Earl of Godolphin; which ſpread, in time, through all their allies and relations, particularly to the Earl of Hertford, whoſe ungovernable temper had made him fail in his perſonal reſpects to her Majeſty.

This I take to have been the principal ground of the Queen's reſolutions to make a change of ſome officers both in her family and kingdom; and that theſe reſolutions did not proceed from any real apprehenſion ſhe had of danger to the church or monarchy. For although ſhe had been ſtrictly educated in the former, and very much approved its doctrine and diſcipline, yet ſhe was not ſo ready to foreſee any attempts againſt it by the party then preſiding. But the fears that moſt influenced her, were ſuch as concerned her own power and prerogative, which thoſe neareſt about her were making daily encroachments upon, by their undutiful behaviour and unreaſonable demands.

The deportment of the Dutcheſs of Marlborough while the prince lay expiring, was of ſuch

a nature, that the Queen, then in the height of grief, was not able to bear it; but, with marks of diſpleaſure in her countenance, ſhe ordered the Dutcheſs to withdraw, and ſend Mrs Maſham to her.

I forgot to relate an affair that happened, as I remember, about a twelvemonth before Prince George's death. This prince had long conceived an incurable averſion for that party, and was reſolved to uſe his utmoſt credit with the Queen, his wife, to get rid of them. There fell out an incident which ſeemed to favour this attempt; for the Queen, reſolving to beſtow a regiment upon Mr Hill, brother to Mrs Maſham, ſignified her pleaſure to the Duke of Marlborough, who, in a manner not very dutiful, refuſed his conſent, and retired in anger to the country. After ſome heats, the regiment was given to a third perſon: But the Queen reſented this matter ſo highly, which ſhe thought had been promoted by the Earl of Godolphin, that ſhe reſolved immediately to remove the latter. I was told, and it was then generally reported, that Mr St John carried a letter from her Majeſty to the Duke of Marlborough, ſignifying her reſolution to take the ſtaff from the Earl of Godolphin, and that ſhe expected his Grace's compliance; to which the Duke returned a very humble anſwer. I cannot engage for this paſſage, it having never come into my head to aſk Mr St John about it: But the account Mr Harley and he gave me was, That the Duke of Marlborough

and

and the Earl of Godolphin had concerted with them upon a moderating ſcheme, wherein ſome of both parties ſhould be employed, but with a more favourable aſpect towards the church: That a meeting was appointed for completing this work: That in the mean time the Duke and Dutcheſs of Marlborough, and the Earl of Godolphin, were ſecretly uſing their utmoſt efforts with the Queen to turn Mr Harley, (who was then ſecretary of ſtate), and all his friends, out of their employments: That the Queen, on the other ſide, who had a great opinion of Mr Harley's integrity and abilities, would not conſent, and was determined to remove the Earl of Godolphin. This was not above a month before the ſeaſon of the year when the Duke of Marlborough was to embark for Flanders; and the very night in which Mr Harley and his friends had appointed to meet his Grace and the Earl of Godolphin, George Churchill, the Duke's brother, who was in good credit with the Prince, told his Highneſs, that the Duke was firmly determined to lay down his command, if the Earl of Godolphin went out, or Mr Harley and his friends were ſuffered to continue in. The Prince, thus intimidated by Churchill, reported the matter to the Queen; and the time and ſervice preſſing, her Majeſty was unwillingly forced to yield. The two great Lords failed the appointment; and the next morning the Duke, at his levee, ſaid aloud in a careleſs manner, to thoſe who

ſtood,

ſtood round him, that Mr Harley was turned out.

Upon the Prince's death, November 1708, the two great Lords ſo often mentioned, who had been for ſome years united with the Low-church party, and had long engaged to take them into power, were now in a capacity to make good their promiſes, which his Highneſs had ever moſt ſtrenuouſly oppoſed. The Lord Sommers was made preſident of the council, the Earl of Wharton Lieutenant of Ireland, and ſome others of the ſame ſtamp were put into conſiderable poſts.

It ſhould ſeem to me, that the Duke and Earl were not very willingly drawn to impart ſo much power to thoſe of that party, who expected theſe removals for ſome years before, and were always put off upon pretence of the Prince's unwillingneſs to have them employed. And I remember, ſome months before his Highneſs's death, my Lord Sommers, who is a perſon of reſerve enough, complained to me with great freedom of the ingratitude of the Duke and Earl, who, after the ſervice he and his friends had done them in making the Union, would hardly treat them with common civility. Neither ſhall I ever forget, that he readily owned to me, that the Union was of no other ſervice to the nation than by giving a remedy to that evil, which my Lord Godolphin had brought upon us, by perſuading the Queen to paſs *the Scotch act of ſecurity*. But to return from this digreſſion.

Upon

Upon the admiſſion of theſe men into employments, the court ſoon ran into extremity of Low-church meaſures; and although, in the Houſe of Commons, Mr Harley, Sir Simon Harcourt, Mr St John, and ſome others, made great and bold ſtands in defence of the conſtitution, yet they were always borne down by a majority.

It was, I think, during this period of time that the Duke of Marlborough, whether by a motive of ambition, or a love of money, or by the raſh counſels of his wife the Dutcheſs, made that bold attempt of deſiring the Queen to give him a commiſſion to be general for life. Her Majeſty's anſwer was, That ſhe would take time to conſider it; and in the mean while the Duke adviſed with the Lord Cowper, then Chancellor, about the form in which the commiſſion ſhould be drawn. The Chancellor, very much to his honour, endeavoured to diſſuade the Duke from engaging in ſo dangerous an affair; and proteſted he would never put the great-ſeal to ſuch a commiſſion.

But the Queen was highly alarmed at this extraordinary proceeding in the Duke, and talked to a perſon whom ſhe had then taken into confidence, as if ſhe apprehended an attempt upon the crown. The Duke of Argyle, and one or two more lords, were (as I have been told) in a very private manner brought to the Queen. This Duke was under great obligations to the Duke of Marlborough, who had placed him in a high ſtation in the army, preferred many of his friends, and

and procured him the garter. But his unquiet and ambitious ſpirit, never eaſy while there was any one above him, made him, upon ſome trifling reſentments, conceive an inveterate hatred againſt his general. When he was conſulted what courſe ſhould be taken upon the Duke of Marlborough's requeſt to be general for life, and whether any danger might be apprehended from the refuſal, I was told he ſuddenly anſwered, That her Majeſty need not be in pain; for he would undertake, whenever ſhe commanded, to ſeize the Duke at the head of his troops, and bring him away either dead or alive.

About this time happened the famous trial of Dr Sacheverel, which aroſe from a fooliſh paſſionate pique of the Earl of Godolphin, whom this Divine was ſuppoſed, in a ſermon, to have reflected on under the name of *Volpone*, as my Lord Sommers, a few months after, confeſſed to me; and, at the ſame time, that he had earneſtly, and in vain, endeavoured to diſſuade the Earl from that attempt. However, the impeachment went on in the form and manner which every body knows; and therefore there need not be any thing ſaid of it here.

Mr Harley, who came up to town during the time of the impeachment, was, by the intervention of Mrs Maſham, privately brought to the Queen, and in ſome meetings eaſily convinced her Majeſty of the diſpoſitions of her people, as they appeared, in the courſe of that trial, in favour of the church, and againſt the meaſures

of

of thoſe in her ſervice. It was not without a good deal of difficulty that Mr Harley was able to procure this private acceſs to the Queen, the Dutcheſs of Marlborough, by her emiſſaries, watching all the avenues to the back-ſtairs, and upon all occaſions diſcovering their jealouſy of him; whereof he told me a paſſage, no otherways worth relating, than as it gives an idea of an inſolent, jealous miniſter, who would wholly engroſs the power and favour of his ſovereign. Mr Harley, upon his removal from the ſecretary's office, by the intrigues of the Duke of Marlborough and the Earl of Godolphin, as I have above related, going out of town, was met by the latter of theſe two Lords near Kenſington-gate. The Earl, in a high fit of jealouſy, goes immediately to the Queen, reproaches her for privately ſeeing Mr Harley, and was hardly ſo civil to be convinced with her Majeſty's frequent proteſtations to the contrary.

Theſe ſuſpicions, I ſay, made it hard for her Majeſty and Mr Harley to have private interviews; neither had he made uſe of the opportunities he met with to open himſelf ſo much to her as ſhe ſeemed to expect, and deſired; although Mrs Maſham, in right of her ſtation in the bed-chamber, had taken all proper occaſions of purſuing what Mr Harley had begun. In this critical juncture the Queen, hemmed in, and as it were impriſoned, by the Dutcheſs of Marlborough and her creatures, was at a loſs how to proceed. One evening a letter was brought to

Mr

Mr Harley, all dirty, and by the hand of a very ordinary meſſenger; he read the ſuperſcription, and ſaw it was the Queen's writing; he ſent for the meſſenger, who ſaid, he knew not whence the letter came, but that it was delivered him by an under-gardener, I forget whether of Hampton-Court or Kenſington. The letter mentioned the difficulties her Majeſty was under, blaming him for not ſpeaking with more freedom, and more particularly; and deſiring his aſſiſtance. With this encouragement he went more frequently, although ſtill as private as poſſible, to the back-ſtairs; and from that time began to have entire credit with the Queen. He then told her of the dangers to her crown, as well as to the church and monarchy itſelf, from the councils and actions of ſome of her ſervants: That ſhe ought gradually to leſſen the exorbitant power of the Duke and Dutcheſs of Marlborough, and the Earl of Godolphin, by taking the diſpoſition of employments into her own hands: That it did not become her to be a ſlave to a party, but to reward thoſe who may deſerve by their duty and loyalty, whether they were ſuch as were called of the High-church or Low-church. In ſhort, whatever views he had then in his own breaſt, or how far ſoever he intended to proceed, the turn of his whole diſcourſe was intended, in appearance, only to put the Queen upon what they called a moderating ſcheme; which, however, made ſo ſtrong an impreſſion upon her, that when this miniſter, led by the neceſſity

neceſſity of affairs, the general diſpoſition of the people, and probably by his own inclinations, put her Majeſty upon going greater lengths than ſhe had firſt intended, it put him upon innumerable difficulties, and ſome inſuperable; as we ſhall ſee in the progreſs of this change.

Her Majeſty, purſuant to Mr Harley's advice, reſolved to diſpoſe of the firſt great employment that fell, according to her own pleaſure, without conſulting any of her miniſters. To put this in execution, an opportunity ſoon happened by the death of the Earl of Eſſex, whereby the lieutenancy of the Tower became vacant. It was agreed between the Queen and Mr Harley, that the Earl Rivers ſhould go immediately to the Duke of Marlborough, and deſire his Grace's good offices with the Queen, to procure him that poſt. The Earl went accordingly, was received with abundance of profeſſions of kindneſs by the Duke, who ſaid the lieutenancy of the Tower was not worth his Lordſhip's acceptance, and deſired him to think of ſomething elſe. The Earl ſtill inſiſted, and the Duke ſtill continued to put him off: At length Lord Rivers deſired his Grace's conſent to let him go himſelf and beg this favour of the Queen, and hoped he might tell her Majeſty his Grace had no objection to him. All this the Duke readily agreed to, as a matter of no conſequence. The Earl went to the Queen, who immediately gave orders for his commiſſion. He had not long left the Queen's preſence, when the Duke of Marlborough, ſuſ-

pecting nothing that would happen, went to the Queen, and told her the lieutenancy of the Tower falling void by the death of the Earl of Eſſex, he hoped her Majeſty would beſtow it upon the Duke of Northumberland, and give the Oxford regiment, then commanded by that Duke, to the Earl of Hertford. The Queen ſaid, he was come too late, that ſhe had already granted the lieutenancy to Earl Rivers, who had told her that he [the Duke] had no objection to him. The Duke, much ſurpriſed at this new manner of treatment, and making complaints in her Majeſty's preſence, was however forced to ſubmit.

The Queen went on by ſlow degrees. Not to mention ſome changes of leſſer moment, the Duke of Kent was forced to compound for his chamberlain's ſtaff, which was given to the Duke of Shrewſbury, while the Earl of Godolphin was out of town, I think at Newmarket: His Lordſhip, on the firſt news, came immediately up to court; but the thing was done, and he made as good a countenance to the Duke of Shrewſbury as he was capable of. The circumſtances of the Earl of Sunderland's removal, and the reaſons alledged, are known enough. His ungovernable temper had overſwayed him to fail in his reſpects to her Majeſty's perſon.

Mean time both parties ſtood at gaze, not knowing to what theſe ſteps would lead, or where they would end. The Earl of Wharton, then in Ireland, being deceived by various intelligence from hence, endeavoured to hide his uneaſineſs

as

as well as he could. Some of his ſanguine correſpondents had ſent him word, that the Queen began to ſtop her hand, and the church-party to deſpond. At the ſame time, the Duke of Shrewſbury happened to ſend him a letter filled with great expreſſions of civility: The Earl was ſo weak, upon reading it, as to cry out, before two or three ſtanders by, "Damn him, he is ma-"king fair weather with me; but by G—d, I "will have his head."

But theſe ſhort hopes were ſoon blaſted, by taking the Treaſurer's ſtaff from the Earl of Godolphin; which was done in a manner not very gracious, her Majeſty ſending him a letter, by a very ordinary meſſenger, commanding him to break it. The Treaſury was immediately put into commiſſion, with Earl Powlet at the head; but Mr Harley, who was one of the number, and at the ſame time made Chancellor of the Exchequer, was already ſuppoſed to preſide behind the curtain.

Upon the fall of that great miniſter and favourite, that whole party became diſpirited, and ſeemed to expect the worſt that could follow. The Earl of Wharton immediately deſired, and obtained leave to come for England, leaving that kingdom, where he had behaved himſelf with the utmoſt profligateneſs, injuſtice, arbitrary proceedings, and corruption, with the hatred and deteſtation of all good men, even of his own party.

And here, becauſe my coming into the knowledge of the new miniſtry began about this time,

I muſt digreſs a little, to relate ſome circumſtances previous to it.

Although I had been for many years before no ſtranger to the court, and had made the nature of government a great part of my ſtudy, yet I had dealt very little with politics, either in writing or acting, until about a year before the late King William's death; when, returning with the Earl of Berkeley from Ireland, and falling upon the ſubject of the five great Lords, who were then impeached for high crimes and miſdemeanors by the Houſe of Commons, I happened to ſay, that the ſame manner of proceeding, at leaſt as it appeared to me from the news we received of it in Ireland, had ruined the liberties of Athens and Rome, and that it might be eaſy to prove it from hiſtory. Soon after I went to London; and in a few weeks, drew up a diſcourſe, under the title of *The Conteſts and Diſſenſions of the Nobles and Commons in Athens and Rome, with the Conſequences they had upon both thoſe States*. This diſcourſe I ſent very privately to the preſs, with the ſtricteſt injunctions to conceal the author, and returned immediately to my reſidence in Ireland. The book was greedily bought and read; and charged ſometime upon my Lord Sommers, and ſometime upon the Biſhop of Saliſbury; the latter of whom told me afterwards, that he was forced to diſown it in a very public manner, for fear of an impeachment, wherewith he was threatened *.

Returning

* Vide Swift's Eſſay upon the Life, Writings, and Character

Returning next year for England, and hearing of the great approbation this piece had received, (which was the firſt I ever printed *), I muſt confeſs, the vanity of a young man prevailed with me to let myſelf be known for the author: Upon which my Lord Sommers and Hallifax, as well as the Biſhop above mentioned, deſired my acquaintance, with great marks of eſteem and profeſſions of kindneſs: Not to mention the Earl of Sunderland, who had been of my old acquaintance. They lamented that they were not able to ſerve me ſince the death of the King, and were very liberal in promiſing me the greateſt preferments I could hope for, if ever it came in their power. I ſoon grew domeſtic with Lord Hallifax, and was as often with Lord Sommers, as the formality of his nature (the only unconverſable fault he had) made it agreeable to me.

It was then I began to trouble myſelf with the difference between the principles of Whig and Tory; having formerly employed myſelf in other, and, I think, much better ſpeculations. I talk-

racter of Dr Jonathan Swift, chap. vi. p. 121. where there is a droll, pleaſant dialogue, between Dr Swift and Biſhop Sheridan, relating to this famous Tract.

* Meaning the firſt political piece he had ever printed: Otherwiſe it is not true. For the Tale of a Tub, and the Battle of the Books, were printed in or about the year 1697. Or perhaps Dr Swift, having not thought proper to acknowledge himſelf the author of thoſe pieces, imagined he had a right to ſay this diſcourſe was the firſt he had ever printed; two or three poems in the Athenian Oracle, which were printed when he was a very young man, being not worth his remembrance.

ed often upon this ſubject with Lord Sommers; told him, that having been long converſant with the Greek and Roman authors, and therefore a lover of liberty, I found myſelf much inclined to be what they called a Whig in politics; and that, beſides, I thought it impoſſible upon any other principle to defend or ſubmit to the Revolution: But as to religion, I confeſſed myſelf to be an High-churchman, and that I did not conceive how any one, who wore the habit of a clergyman, could be otherwiſe: That I had obſerved very well with what inſolence and haughtineſs ſome Lords of the High-church party treated not only their own chaplains, but all other clergymen whatſoever, and thought this was ſufficiently recompenſed by their profeſſions of zeal to the church: That I had likewiſe obſerved how the Whig Lords took a direct contrary meaſure, treated the perſons of particular clergymen with great courteſy, but ſhewed much ill-will and contempt for the order in general: That I knew it was neceſſary for their party to make their bottom as wide as they could, by taking all denominations of Proteſtants to be members of their body: That I would not enter into the mutual reproaches made by the violent men on either ſide; but that the connivance or encouragement given by the Whigs to thoſe writers of pamphlets, who reflected upon the whole body of the clergy, without any exception, would unite the church, as one man, to oppoſe them; and that I doubted his Lordſhip's friends did not conſider

ſider the conſequence of this. My Lord Sommers, in appearance, entered very warmly into the ſame opinion, and ſaid very much of the endeavours he had often uſed to redreſs that evil I complained of. This his Lordſhip, as well as my Lord Hallifax, (to whom I have talked in the ſame manner), can very well remember: And I have indeed been told by an honourable gentleman of the ſame party, that both their Lordſhips, about the time of Lord Godolphin's removal, did upon occaſion call to mind what I had ſaid to them five years before.

In my journeys to England, I continued upon the ſame foot of acquaintance with the two Lords laſt mentioned, until the time of Prince George's death, when the Queen, who, as is before related, had for ſome years favoured that party, now made Lord Sommers Preſident of the Council, and the Earl of Wharton Lieutenant of Ireland. Being then in London, I received letters from ſome biſhops of Ireland, to ſolicit the Earl of Wharton about the remittal of the firſt-fruits and tenths to the clergy there, which the Queen had long promiſed, and wherein I had been employed before, with ſome hopes of ſucceſs from the Earl of Godolphin. It was the firſt time I ever was in company with the Earl of Wharton; he received me with ſufficient coldneſs, and anſwered the requeſt I made in behalf of the clergy with very poor and lame excuſes, which amounted to a refuſal. I complained of this uſage to Lord Sommers, who would needs bring us together

ther to his houſe, and preſent me to him; where he received me as drily as before.

It was every body's opinion, that the Earl of Wharton would endeavour, when he went to Ireland, to take off the teſt, as a ſtep to have taken it off here: Upon which I drew up and printed a pamphlet, by way of a letter from a member of parliament here, ſhewing the danger to the church by ſuch an intent. Although I took all the care to be private, yet the Lieutenant's chaplain, and ſome others, gueſſed me to be the author, and told his Excellency their ſuſpicions; whereupon I ſaw him no more until I went to Ireland. At my taking leave of Lord Sommers, he deſired I would carry a letter from him to the Earl of Wharton, which I abſolutely refuſed; yet he ordered it to be left at my lodgings. I ſtaid ſome months in Leiceſterſhire; went to Ireland; and, immediately upon my landing, retired to my country-pariſh, without ſeeing the Lieutenant, or any other perſon; reſolving to ſend him Lord Sommers's letter by the poſt. But being called up to town by the inceſſant entreaties of my friends, I went and delivered my letter, and immediately withdrew. During the greateſt part of his government, I lived in the country, ſaw the Lieutenant very ſeldom when I came to town, nor ever entered into the leaſt degree of confidence with him, or his friends, except his ſecretary Mr Addiſon, who had been my old and intimate acquaintance.

Upon the news of great changes here, he affected

fected very much to careſs me, which I underſtood well enough to have been an old practice with him, in order to render men odious to the church-party.

I mention theſe inſignificant particulars, as it will be eaſily judged, for ſome reaſons that are purely perſonal to myſelf; it having been objected by ſeveral of thoſe poor pamphleteers, who have blotted ſo much paper to ſhew their malice againſt me, that I was a favourer of the Low-party. Whereas it hath been manifeſt to all men, that during the higheſt dominion of that faction, I had publiſhed ſeveral tracts in oppoſition to the meaſures then taken: For inſtance, A Project for the Reformation of Manners, in a Letter to the Counteſs of Berkeley; The Sentiments of a Church-of-England man; An Argument againſt aboliſhing Chriſtianity; and laſtly, A Letter to a Member of Parliament againſt taking off the Teſt in Ireland, which I have already mentioned to have been publiſhed at the time the Earl of Wharton was ſetting out to his government of that kingdom. But thoſe who are loud and violent in coffee-houſes, although generally they do a cauſe more hurt than good, yet will ſeldom allow any other merit; and it is not to ſuch as theſe that I attempt to vindicate myſelf.

About the end of Auguſt 1710, I went for England, at the deſire and by the appointment of the archbiſhops and biſhops of that kingdom; under whoſe hands I had a commiſſion to ſolicit,

elf, in conjunction with two biſhops who were then in London, the firſt-fruits and twentieths to the clergy, which had been many years ſolicited in vain. Upon my arrival in town, I found the two biſhops were gone into the country; whereupon I got myſelf introduced to Mr Harley, who was then Chancellor of the Exchequer, and acted as firſt miniſter. He received me with great kindneſs; told me, that he and his friends had long expected my arrival; and, upon ſhewing my commiſſion, immediately undertook to perform it; which he accordingly did in leſs than three weeks, having ſettled it at five meetings with the Queen, according to a ſcheme I offered him, and got me the Queen's promiſe for a further and more important favour to the clergy of Ireland; which the biſhops there, deceived by miſinformation, not worth mentioning in this paper, prevented me from bringing to a good iſſue.

When the affair of the firſt-fruits was fully diſpatched, I returned my humble thanks to Mr Harley, in the name of the clergy of Ireland, and of my own, and offered to take my leave, as intending immediately to return to that kingdom. Mr Harley told me, he and his friends knew very well what uſeful things I had written againſt the principles of the late diſcarded faction, and that my perſonal eſteem for ſeveral among them would not make me a favourer of their cauſe: That there was now entirely a new ſcene: That the Queen was reſolved to employ

none

none but thoſe who were friends to the conſtitution of church and ſtate: That their great difficulty lay in the want of ſome good pen, to keep up the ſpirit raiſed in the people, to aſſert the principles, and juſtify the proceedings of the new miniſters *. *Upon that ſubject he fell into ſome perſonal civilities, which will not become me to repeat.* He added, that this province was in the hands of ſeveral perſons, among whom ſome were too buſy, and others too idle to purſue it; and concluded, that it ſhould be his particular care to eſtabliſh me here in England, and repreſent me to the Queen as a perſon they could not be without.

I promiſed to do my endeavours in that way for ſome few months; to which he replied, He expected no more; and that he had other and greater occaſions for me.

Upon the riſe of this miniſtry, the principal perſons in power thought it neceſſary that ſome weekly paper ſhould be publiſhed, with juſt reflections upon former proceedings, and defending the preſent meaſures of her Majeſty. This was begun about the time of the Lord Godolphin's removal, under the name of *The Examiner*. About a dozen of theſe papers, written with much ſpirit and ſharpneſs, ſome by Mr Secretary St John, ſince Lord Bolingbroke; others by Dr Atterbury, ſince Biſhop of Rocheſter; and others again by Mr Prior, Dr Freind, &c. were

* Theſe words printed in Italicks are in the original eraſed, perhaps to avoid the imputation of vanity.

were publiſhed with great applauſe. But theſe gentlemen, grown weary of the work, or otherways employed, the determination was, that I ſhould continue it; which I did accordingly about eight months. But my ſtyle being ſoon diſcovered, and having contracted a great number of enemies, I let it fall into other hands, who held it up in ſome manner until her Majeſty's death.

It was Mr Harley's cuſtom every Saturday, that four or five of his moſt intimate friends, among thoſe he had taken in upon the great change made at court, ſhould dine at his houſe; and after about two month's acquaintance, I had the honour always to be one of the number. This company, at firſt, conſiſted only of the Lord-keeper Harcourt, the Earl Rivers, the Earl of Peterborow, Mr Secretary St John, and myſelf: And here, after dinner, they uſed to diſcourſe, and ſettle matters of great importance. Several other Lords were afterwards, by degrees, admitted; as the Dukes of Ormond, Shrewſbury, and Argyle; the Earls of A——y, Dartmouth, and P——t; the Lord B———y, *&c.* Theſe meetings were always continued, except when the Queen was at Windſor; but as they grew more numerous, became of leſs conſequence, and ended only in drinking and general converſation; of which I may, perhaps, have occaſion to ſpeak hereafter.

My early appearance at theſe meetings, which many thought to be of greater conſequence than really

really they were, could not be concealed, although I uſed all my endeavours to that purpoſe. This gave the occaſion to ſome great men, who thought me already in the ſecret, to complain to me of the ſuſpicions entertained by many of our friends in relation to Mr Harley, even before he was Lord Treaſurer; ſo early were ſown thoſe ſeeds of diſcontent, which afterwards grew up ſo high. The cauſe of their complaint was, that ſo great a number of the adverſe party continued in employment; and ſome, particularly the Duke of Somerſet and Earl of Cholmondely, in great ſtations at court. They could not believe Mr Harley was in earneſt; but that he deſigned to conſtitute a motley comprehenſive adminiſtration, which they ſaid the kingdom would never endure. I was once invited to a meeting of ſome lords and gentlemen, where theſe grievances were at large related to me, with an earneſt deſire that I would repreſent them in the moſt reſpectful manner to Mr Harley, upon a ſuppoſition that I was in high credit with him. I excuſed myſelf from ſuch an office upon the newneſs of my acquaintance with Mr Harley; however, I repreſented the matter fairly to him; againſt which he argued a good deal, from the general reaſons of politicians; the neceſſity of keeping men in hopes, the danger of diſobliging thoſe who muſt remain unprovided for, and the like uſual topics among ſtateſmen. But there was a ſecret in this matter, which neither I, nor indeed any of his moſt intimate friends, were then appriſed of; neither

did he, at that time, enter with me further than to aſſure me very ſolemnly, that no perſon ſhould have the ſmalleſt employment, either civil or military, whoſe principles were not firm for the church and monarchy.

However, theſe over-moderate proceedings in the court gave riſe to a party in the Houſe of Commons, which appeared under the name of the October-club; a fantaſtic appellation, found out to diſtinguiſh a number of country gentlemen, and their adherents, who profeſſed in the greateſt degree what was called the High-church principle. They grew in number to almoſt a third part of the Houſe, held their meetings at certain times and places, and there concerted what meaſures they were to take in parliament. They profeſſed their jealouſy of the court and miniſtry; declared, upon all occaſions, their deſire of a more general change, as well as of a ſtrict inquiry into former miſmanagement; and ſeemed to expect, that thoſe in power ſhould openly avow the old principles in church and ſtate. I was then of opinion, and ſtill continue ſo, that if this body of men could have remained ſome time united, they would put the crown under a neceſſity of acting in a more ſteady and ſtrenuous manner. But Mr Harley, who beſt knew the diſpoſition of the Queen, was forced to break their meaſures; which he did by that very obvious contrivance of dividing them among themſelves, and rendering them jealous of each other. The miniſters gave every-where out, that the October-

tober-club were their friends, and acted by their directions; to confirm which, Mr Secretary St John, and Mr B——, afterwards Chancellor of the Exchequer, publicly dined with them at one of their meetings. Thus were eluded all the conſequences of that aſſembly; although a remnant of them, who conceived themſelves betrayed by the reſt, did afterwards meet under the denomination of the March-club, but without any effect.

The parliament, which then roſe, had been choſen, without any endeavours from the court, to ſecure elections; neither, as I remember, were any of the lieutenancies changed throughout the kingdom. For the trial of Dr Sacheverel had raiſed, or diſcovered ſuch a ſpirit in all parts, that the miniſters could very ſafely leave the electors to themſelves, and thereby gain a reputation of acting by a free parliament. Yet this proceeding was, by ſome refiners of both parties, numbered among the ſtrains of Mr Harley's politics, who was ſaid to avoid an over-great majority, which is apt to be unruly, and not enough under the management of a miniſtry. But from the ſmall experience I have of courts, I have ever found refinements to be the worſt ſort of all conjectures; and from this one occaſion I take leave to obſerve, that of ſome hundreds of facts, for the real truth of which I can account, I never yet knew any refiner to be once in the right. I have already told, that the true reaſon why the court did not interpoſe in matter of elections, was be-

cauſe they thought themſelves ſure of a majority, and therefore could acquire reputation at a cheap rate. Beſides, it afterwards appeared upon ſome exigencies, which the court had much at heart, that they were more than once like to fail for want of numbers. Mr Harley, in order to give credit to his adminiſtration, reſolved upon two very important points; firſt, to ſecure the unprovided debts of the nation; and, ſecondly, to put an end to the war. Of the methods he took to compaſs both thoſe ends, I have treated at large in another work: I ſhall only obſerve, that while he was preparing to open to the Houſe of Commons his ſcheme for ſecuring the public debts, he was ſtabbed by the Marquis de Guiſcard, while he was ſitting in the council-chamber at the Cock-pit, with a committee of nine or ten Lords of the cabinet, met on purpoſe to examine the Marquis upon a diſcovery of a treaſonable correſpondence he held with France.

This fact was ſo uncommon in the manner and circumſtances of it, that although it be pretty well known at the time I am now writing, by a printed account, towards which I furniſhed the author with ſome materials, yet I thought it would not be proper wholly to omit it here. The aſſaſſin was ſeized, by Mr Harley's order, upon the eighth of March 1710-11; and being brought before the committee of Lords, was examined about his correſponding with France: Upon his denial, Mr Harley produced a letter, which he could not deny to be his own hand.

The

The Marquis, prepared for miſchief, had conveyed a pen-knife into his pocket, while the meſſenger kept him attending in one of the offices below. Upon the ſurpriſe of his letter appearing againſt him, he came ſuddenly behind Mr Harley, and reaching his arm round, ſtabbed that miniſter into the middle of the breaſt, about a quarter of an inch above the *cartilago enſiformis*; the pen-knife ſtriking upon the bone, and otherwiſe obſtructed by a thick embroidered waiſtcoat, broke ſhort at the handle, which Guiſcard ſtill graſped, and redoubled his blow. The confuſion, upon this accident, is eaſier conceived than deſcribed: The reſult was, that the Marquis, whether by the wounds given him by ſome of the Lords, or the bruiſes he received from the meſſengers while they were ſeizing him, or the neglect of his ſurgeon; or, that being unwilling to live, he induſtriouſly concealed one of his wounds; he died in a few days after. But Mr Harley, after a long illneſs, and frequent ill ſymptoms, had the good fortune to recover.

Guiſcard was the younger brother of the Count of that name, a very honourable and worthy perſon, formerly governor of Namur. But this Marquis was a reproach to his family, proſtitute in his morals, impious in religion, and a traitor to his prince: As to the reſt, of a very poor underſtanding, and the moſt tedious trifling talker I ever converſed with. He was grown needy by ſquandering upon his vices, was become contemptible both here and in Holland, his re-

giment taken from him, and his penſion retrenched; the deſpair of which firſt put him upon his French correſpondence, and the diſcovery of that drove him into madneſs. I had known him ſome years; and, meeting him upon the Mall a few hours before his examination, I obſerved to a friend then with me, that I wondered to ſee Guiſcard paſs ſo often by without taking notice of me. But although, in the latter part of his life, his countenance grew cloudy enough, yet I confeſs I never ſuſpected him to be a man of reſolution, or courage, ſufficient to bear him out in ſo deſperate an attempt.

I have ſome very good reaſons to know, that the firſt miſunderſtanding between Mr Harley and Mr St John, which afterwards had ſuch unhappy conſequences upon the public affairs, took its riſe during the time that the former lay ill of his wounds, and his recovery doubtful. Mr St John affected to ſay in ſeveral companies, that Guiſcard intended the blow againſt him; which, if it were true, the conſequences muſt be, that Mr St John had all the merit, while Mr Harley remained with nothing but the danger and the pain. But, I am apt to think, Mr St John was either miſtaken or miſinformed. However, the matter was thus repreſented in the weekly paper called *The Examiner*, which Mr St John peruſed before it was printed, but made no alteration in that paſſage.

This management was looked upon, at leaſt as a piece of youthful indiſcretion in Mr St John;

John; and, perhaps, was repreſented in a worſe view to Mr Harley: Neither am I altogether ſure, that Mr St John did not entertain ſome proſpect of ſucceeding as firſt miniſter, in caſe of Mr Harley's death; which, during his illneſs, was frequently apprehended. And I remember very well, that upon viſiting Mr Harley, as ſoon as he was in a condition to be ſeen, I found ſeveral of his neareſt relations talk very freely of ſome proceedings of Mr St John; enough to make me apprehend, that their friendſhip would not be of any long continuance.

Mr Harley, ſoon after his recovery, was made an Earl and Lord Treaſurer, and Lord Keeper a Baron.

END OF VOL. X.

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